THE
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ART. I. *Memoir of the Reign of James II.* By John Lord Viscount Lonsdale. 4to. pp. 64. Printed at York by Wilson and Spence. Not published. 1808.

IT is truly and judiciously observed in the preface affixed to the very interesting Memoir before us, that 'the stock of historical knowlege has been of late years considerably augmented by learned and ingenious men, from sources of private information. They have carefully selected many interesting particulars from the letters and authentic documents of several distinguished individuals, whose characters and eminent services are deeply interwoven with the political history of this country. Of the importance of such materials to enable us to form a just and accurate estimate of great events and of their causes, no doubt can be entertained.' We trust that the justice of this sentiment, a strong conviction of which has tempted us to take this public notice of a work which is destined only for private circulation, will not merely furnish our excuse for this liberty, but will also induce the noble proprietor of the original paper to render it as accessible as it will certainly be found valuable, to all who for their own instruction, or for that of others, shall devote their attention to the most important portion of English history.

The Memoir itself is introduced by twenty-seven pages of preface, describing the life and character of John Lord Viscount Lonsdale. We learn that he was born in 1655, at Hackthorp Hall, in the parish of Lowther in the county of Westmoreland, and was the thirty-first knight in his family, in an almost direct line. His mother having died when he was not above six years old, and his father soon afterward, his early education appears to have been in some degree neglected. 'Before he had attained the age of fifteen years, he was admitted of Queen's College, Oxford, from whence, after a short stay of a year and a half, he was sent to travel. But his continental tour extended no farther than to the city of Angers on the

Loire, the whole time of his being abroad not exceeding eighteen months, twelve of which were spent at Sens.'

The very sensible observation made by Sir John Lowther on the state of English diplomacy is unfortunately as applicable to the present times as to those in which it was written. 'To that negligence are we grown, (he says) that it is not so much as thought of to educate any in qualifications for foreign ministry or embassy; so that in reality, we are the scorn and contempt of all the courts of Europe, having scarce any body that understands any thing relating to our own, or the common interest of princes; insomuch, that at this time the King is obliged to employ the chaplain of the late envoy in Sweden, and one taken for charity, from a tavern bar, in Germany. In Denmark, I think, he hath none, nor in Italy, nor Switzerland, unless a French refugee.' p. viii.

In 1675, Sir John was elected one of the knights for the county of Westmoreland, and continued its representative in parliament, as long as he remained a commoner. He appears to have been faithfully attached to the protestant interest, and to have supported all the measures of the Whig-party. During the reign of James, he watched the rash and precipitate measures of that infatuated monarch with perpetual anxiety and alarm; and at length, having joined in soliciting the assistance of William and inviting him to England, he became a member of the convention-parliament. 'He had previously secured the city of Carlisle, and influenced the two counties of Westmoreland and Cumberland to declare themselves in favour of the Prince.'—On the accession of William, he was appointed a privy counsellor, and vice chamberlain of the household; and in 1689, he was made Lord Lieutenant of the two counties above mentioned. He afterward successively served the offices of first lord commissioner of the treasury, and lord privy seal; in which latter situation he received a most gracious and friendly letter* from his sovereign, dispensing with his attendance at the council board, in consideration of the infirm state of his health: but earnestly desiring him not to think of quitting the public service at a time when His Majesty had more occasion for him than ever. He had previously, in

* Of this letter, an engraved fac simile is here inserted. It bears date, Hampton Court, May 23, 1700, and is written in French. It affords an example of minute attention to style which might not have been expected from William the Third. In one line he says, "j'en ay plus besoin que *jamais*;" and in the next following line having written "je n'y pourez *jamais* consenti" (consentir), the second *jamais* is written over by the word *point*, apparently to avoid the repetition.

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the year 1696, been created Viscount Lonsdale and Baron Lowther. In July 1700, he was appointed one of the Lords of the Regency, 'but on the tenth day of that month he departed this life at the age of forty-five years; so short was the time allotted to him by Providence.' He seems to have justly merited the character of a pious, benevolent, honest, and enlightened man; and he has the honour not only of having contributed to the Revolution, but also of being one of the best historians of the reign which produced it.

It was on the sixteenth of September in the eventful year 1688, that he began to execute a design which he had formed, 'by God's permission more exactlie hereafter to sett down what should happen not only to himself, but also such other public occurrences, both at home and abroad, as should appear most worthy of observation.' He commences with the death of Charles, and proceeds to give a rapid, but very accurate, sketch of the circumstances which attended the accession of James; as the unpopularity into which the Whigs had fallen, 'the Popish plot of a long time discredited,' the affection that men were inclined to bear towards the person of their new monarch, the confidence reposed in his promises, and the satisfaction excited by his addresses both to the privy council and to the first parliament assembled in his reign. He does not, indeed, examine the whole of James's conduct with that severity and care which have been employed by our late illustrious patriot, in detecting the latent views of that monarch's weak, violent, and despotic character: but the plain facts recorded by him, which fell beneath his personal observation, enable us to throw a strong additional light on one of the most important passages in Mr. Fox's history. The readers of that work must remember his exposure of Mr. Hume's misrepresentation, in intimating that the grant of revenue was contested with spirit in the House of Commons, and gave occasion to a considerable debate, whereas the grant was not only voted unanimously, but passed without animadversion. "The only speech made upon the occasion (says Fox) seems to have been that of Mr. Seymour, who, though of the Tory party, was a strenuous opposer of the Exclusion bill, and has the merit of having stood forward singly, to remind the House of what they owed to themselves and their constituents." He then mentions the censure passed by this gentleman on the interference of Government with the boroughs by prescription; and he afterward remarks that this misrepresentation is of no small importance, as tending to inspire a much higher idea of the enlightened views and the patriotic spirit of this House of Commons, than they really deserved.

Now, though Mr. Hume is clearly convicted of a very gross perversion of the fact, Seymour did not stand single in support of the constitution. He might, indeed, be the only man who brought forwards the subject on the first day of the Session, as Burnet has stated; and it is possible that he was not seconded because, as a known Tory, he might be in some degree distrusted by that popular party which was otherwise disposed to complain of the outrage denounced by him. The following extract from the memoir before us will prove that the subject was taken up on the most enlarged and liberal principles, and discontinued merely through a manœuvre of the Court:

"And this is to be observed, that not onlie at this juncture, but to all new Kings, parliaments have been ever ffavourable. But yett there were some men, not altogether so transported with this new paradise, as not to fforesee danger in some things done alreadie, and in some things then proposed. The first of these was, the destroying the ancient method of elections in burroughs by prescription; by obliging them to accept charters wch vested the power of election in some particular people named ffor the purpose. This seemed to strike at the root of the government; ffor tis manifest the hous of commons will retain nothing but the name, the vertue will be gone when the King shall have the power of nominating all the citiezens and burgesses. I therefore was one of those that was desirous to have the ancient custome re-established; thinking that we were chosen to sitt there to no purpose if we tamelie suffered such an alteration in the ffundamentals of the government, without endeavouring any reparation of so materiall an alteration. I ffound many as much concerned and troubled as myself att the prospect of the danger, but none that were willing to move it in the hous. But it being offered me by my Lord Willoughbie, eldest son to my Lord Lindsey, and by his brother, and by Sr Richard Middleton, of Chirk Castle, and others, all men of great estates, that if I would move it, they would second it, I undertook the thing, and the day appointed ffor our design being taken up till after twelve o'clock with other debates, I did, notwithstanding, (that I might not seem to ffail those I had promised) according to the rules of the hous that no new motion shall be made after that hower, without leav, inform Sr John Trevor, now Master of the Rolls, and then speaker, that I had a motion to make, but being then unseasonable, I did desire he would appoint another day for it. He who had intelligence of our design, thought there was no likelier way both to judge of the temper of the hous, and to evade the danger of its taking effect, than by letting us then enter into the debate, and so adjourning it to another day. Accordingly he bid me goe on; I therefore spoke to this effect; that we were now happie in a prince, whose experience and reputation was like to carrie the honour and glorie of this kingdome higher than anie of his ancestors; that we had reason to hope ffrom so magnanimous a King that the Ffrench king;

king, who was looked upon as the terrour of the nations, would now no more be thought formidable, but that the shaken powers of Europe would own (q. owe) their securitie and protection to the vertue of our prince, no less considerable in himself, than powerful in the affections of his people, which was a circumstance that was of itself sufficient to make anie King of England bear a considerable ffigure in the world; that the parliament in settling the revenue had showed so much their dutie and affection to his Maj^{e}, and he had on his part given them so good and repeated assurances of protecting and securing the government, that I hoped that in the motion I was going to make, we should neither incur his displeasure nor ffail of success, 'speciallie since the alteration of elections in burroughs by prescription, by obliging them to take charters, was a businesse that took its originall under his brother's reign, but was a matter of that importance, that it shaked the very constitutions of parliament; that it was a disseising of the subject of his ffreehold without a tryall, and was a matter that in its own nature and its consequences, was of the greatest importance, and proper for the consideration of the whole hous. I did therefore desire that the hous would name a committee to consider of a proper way of applieing to the King for a remedy ffor so great a grievance.

'This speech was heard very ffavourablie by the hous, and was seconded by Sr Richard Middleton, my Lord Willoughbie, and others; but the day being late, the debate was adjourned till two days after, att which time 'twas thought fitt to evade the businesse by the King's sending for the hous upon another occasion, which took up their time for that day, so that the debate was never resumed; and *if it had, in probabilitie something considerable would have been done in it, the hous seemed so well inclined and so zealous in that matter.*"

If the concealment of an important fact, by a person who undertakes to tell the whole truth, may properly be styled a misrepresentation, Hume has, in our opinion, been guilty of one still less excusable, in suppressing all mention of the abominable act "for the preservation of the king's person and government." That such a bill should ever have passed through any House of Commons is a deep disgrace on that body: but that it received a warm opposition there, was effectually *mutilated* in a committee, and finally rejected by the Lords, will prove that the principles of whiggism, being once received and understood, did not allow those who professed them tamely to acquiesce in the proposed violation of natural rights. It is true that the arguments stated by Sir John Lowther relate to "the general danger of making words treasonable;" while at the same time they strongly expose "the crying injustice of the clause, which subjected a man to the pains of treason, merely for delivering his opinion on a controverted fact, though he should do no act in consequence of such opinion." The general doctrine was inseparable from the particular case:

'The second thing wherein they seemed to use caution was in a bill brought into the house for the preservation of the King's person, the meaning of which was to make words treason. Against which it was objected that the wisdom of our ancestors had always been testified in their caution in not admitting any such precedent; that words were easily misconstrued, and easily misunderstood: that before the statute of Edward the Third, it was become a difficult matter to say what was treason & what was not; that therefore that act was made, and was thought a sufficient securitie against all treasons, & had well provided for the safety of the King's person & his government, & had amply enough enumerated the severall sorts of treasons; & that if there were anie extraordinarie case happened, there was a power lodged in the parliament by that statute to judge of it. That it would only tend to the encouraging of perjury, when men, either through corruption or revenge, might so easily do mischief, & be so hardly proved perjured. To this 'twas answered, that men might as easilie swear to facts that were never done, as to words that were never spoke. To which it was replied, that that appeared otherways in holie writt in the case of our Saviour, against whom the ffals witnesses said, that he had said he would destroy the temple, & in three days would build it up again, whereas the words he spake were, Destroy this temple & in three days I will rais it up again Where the mistake of the temple ffor this temple, ffor he spoke of the temple of his bodie, and the word build instead of the word rais, made the crime according to the Jewish law. By which 'twas plain that *every speech not fitted to the capacitie of the hearers might easily be subject to a criminal construction, that private conversation would become suspected. & herefore that the law did wisely provide that there should be an* OVERT ACT TO MAKE A TREASON, which is the highest punishment in the law. Att last, because they would not totallie reject a matter that had but the pretence of securing the King's person, they referred it to a committee to draw up some provisoes to the bill, that might secure the subject as much as could be. I was one of that committee, and there were two provisoes agreed upon. The one was, that no preaching or teaching against the errours of Rome in defence of the Protestant religion should be construed to be within that act. The second was, that all informations within that statute should be made within forty-eight howers. With these two provisoes the force of it was so mutilated, that it was not thought worth having; and so it died.'

Although these extracts disagree with Mr. Fox's opinion that the first parliament of James's reign was marked by an indiscriminate servility of acquiescence, and an entire abjuration of constitutional privileges, yet they have a strong tendency to confirm his leading and more important doctrine, viz. that the Revolution was produced by James's violation of the laws and liberties of England, rather than by his projects in favour of Popery; since they prove that a respectable body of men continued, even in *those* bad times, staunch to the true Whig principles:

ciples: which they as prudently awaited as they manfully employed the first effectual opportunity of restoring to their just preponderance.

The account of Monmouth's attempt is concise and spirited, and the following particulars will be found interesting:

'My Lord Gray's conduct in all this businesse gave the censorious world leav to say that he betrayed him, and that he triumphed in the revenge ffor private injuries received in his ffamilie: ffor besides the ffailure of hors under his conduct, he, after their being taken, seemed rather pleased than ffearful: his talk was of hounds and hunting, and when the Duke att Mr. Chivinck's complained of a cold he had gott, he in a scoff told him his uncle had a cure to be applied in a few days. This conduct, added to his fformer escape out of the hands of a messenger in a hackney coach, made the world almost assured of what they suspected; and I have been informed that one Major Holmes discerned the thing so plainlie, that he told the Duke three days before the battle at Sedgemore, that my Lord Gray was certainlie either a coward or a knave; that, if he would give him leav, he would secure him, without which he despaired of successe. The Duke made answer that 'twas then too late. The courage of this Major was remarkable: he had his arm broke in the battle, was brought up to London, had his life offered him by the King, if he would promise to live quietlie, and endeavour no disturbance. His answer was, that his principles had ever been republicarian, as thinking that fform of government best for this nation; that he was still of that mind; that he was now an old man, and his life as little worth asking as 'twas worth his Majestie's giving; and 'twas indifferent to him whether his Majestie pardoned him or not. He was therefore sent into the countrie and hanged, whilst my Lord Gray had his pardon, and became an evidence against severall. Besides those that were killed in the ffield, there were about seven hundred sentenced to death and executed, insomuch that all the highways of that countrie were no longer to be travailed, whilst the horrour of so many quarters of men and the offensive stench of them lasted, of which Dr. Ken, the Bishop of that Diocesse, writ a most patheticall letter to his Majestie,—Sr George Jeoffrey, then Chief Justice and now Lord Chancellor, being the principall Judge sent into that countrie to trie them.'

The noble author then recites the repeated violations of the law by the promotion of catholics; the trial of Sir Edward Hales for accepting an office without taking the oaths and test, in which all the judges, excepting Street, gave their opinion that the King might dispense with the law; the encampment of the army on Hounslow Heath; and James's resolution to try the temper of the ensuing parliament, by proposing certain queries, relating to the penal laws, to all candidates at elections. The conduct of the author on this occasion does so much honour to his principles, his penetra-

tion, and his firmness, that we have great pleasure in describing it in his own words :

' The King, to shew his resolution to have this matter take effect, putts out a declaration ffor libertie of conscience, and orders three questions to be stated, which were to be carried down into all the counties of England by the Lord Lievtenants, and tendered to all the Justices of Peace and Deputie Lievtenants, with a declaration in the Gaz^tt. att the same time, that he would displace all those that refused to complie with his desire; notwithstanding wch the answers were universallie opposite to what was expected. The questions were to this effect :

1. " Whether, if you be chosen a member of partiament ffor this countie or anie burrough thereof, will you be ffor taking away the penall laws and teſt ;"

2. " Whether will you give your vote and interest ffor such as will be ffor taking away the penall laws and test ?"

3. " Whether will you support the King's declaration by liveing peaceablie with men of all perswasions, as a good Christian ought to doe ?"

' These questions were brought into this countie by my Ld Preston, Lord-Lieutenant for these two counties. And the gentlemen were summoned to meet thim at Penreth. A day or two before the time appointed, Sr Daniell Ffleming came hither, and desired to know my opinion about an answer to them. I showed him my thoughts, wch he was pleased to approve, and my answer was so universallie liked, that, excepting by two or three att most, it was given verbatim by all the gentlemen that did not complie with the questions, which were about 17 or 18 ; it was to this effect :

1. " If I be chosen a member of parliament ffor this countie or any borough thereof, I think myself obliged to refer my opinion concerning the taking away the penall laws and tests to the reasons that shall arise from the debate of the hous.

2. " If I give my vote to anie to serv in parliament, it shall be to such honest and loyall gentlemen as I think will ffaithfullie serv the King and established government.

3. " I will live peaceablie with men of all perswasions, as a good Christian ought to doe."

We pass over the erection of the court of ecclesiastical commission, the case of Magdalen College, and the admission of the Pope's nuncio, for the sake of giving a more ample and detailed relation of the great and memorable case of the Seven Bishops, in the very words of this distinguished patriot, whose share in advising them affords a striking example of prudence and moderation.

' The King did again putt fforth his declaration ffor libertie of conscience, with an order it should be read two Sundays together in all the parish churches of England. Upon this the clergy of London took the matter into serious consideration, and weighed the reasons ffor and against it. They found nothing to make them complie, but

but the apprehensions of incurring the King's displeasure, & the inconveniences that might ensue thereupon. But on the other side they said, that the reading of it was as much as in them lay, a dismissing their congregations: a teaching, or att least an implication that the religion they had so long taught had no real meritt above others. But what was most of all, and upon which they grounded their refusall, was that the declaration was declared illegall in King Charles the Second's time in parliament more than once, & again even in this King's time; *and that it was ffounded upon such a dispencing power, as might att once overturn all laws, as well civil as ecclesiasticall.* They ffurther considered, that if they consented to the reading this declaration, they should loos their interest & reputation with the nobilitie & gentrie of the nation, so many of which had lost offices of honour & proffitt ffor the sake of religion & the laws, which they by this action would seem to abandon; that in vain they had writt so many excellent things in defence of the Church of England, if when it came to action, they durst not justifie what they had writt: that if they should complie in this, something wors would certainlie be imposed upon them, to ruin them, & having lost their reputation, they should fall unpitied; that they could never take an opportunitie of refusing upon a point more popular, or more justifiable; that their consenting to this made their condition as precarious as that of anie other Dissenters, who having no legall establishment were fforced to ffly to the declaration for protection; that having once putt themselves upon the levell with them they easilie foresaw how they should be treated. I was then att London, when one of the best & chief of the clergy communicated to me these thoughts, and their resolutions of applying to the King. I asked him whether they were unanimous? he answered me they were: & ffurther asking my advice in it, I desired to know in what manner they designed to applie themselves to the King. He answered, he thought the Bishops would doe it. If not, the clergy of London were readie to doe it in a bodie; & that some one of them would make a speech, setting forth their reasons, and that they could not do it in conscience. I told him that since they had taken up a resolution of so great importance, two things ought to be industriouslie provided against: ffirst, that nothing in what they did should have a fface of rigour towards the Dissenters. If their not reading the declaration should seem to have that ffor its reason, it would neither hav its due operation with the nobilitie & gentrie, nor would preserv the Dissenters in the neutralitie they seemed to affect. Secondlie, that they ought to consider well what they resolved to say, and deliver it in writing; for that words were liable to be misunderstood & misconstrued: that the matter was of a nature that was so little gratefull, that they could hardlie hope to have ffavour in the interpretation of what they said. He seemed to agree to my opinion. And no doubt both their own & other people's judgm^{ts} with whom they consulted was the same, since they pursued that councill so exactlie. Ffor the Friday before it should have been read in the churches, six Bishops who were then in town, waited upon his Majestie, with a paper writt by the Archbishop of Canterburie's own hand, setting forth that it was not out

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of anie disrespect to his Majestie, or due tendernesse towards Dissenters, that they were against reading his Majestie's declaration; *but ffor that it was founded on such a dispensing power as might set aside all laws, & which had been declared illegal in several parliaments.* Whilst the ffirst part was a reading, his Majestie seemed well pleased, but when they touched so home upon the dispencing power he expressed a great resentment att it. He told them 'twas a blowing the trumpett for rebellion; but that he would prevent them. Thereupon Sir Jonathan Tralawnie, Bishop of Bristol, ffell upon his knees, & told his Majestie that his life and ffortune had ever been att his Majestie's service, & ever should be where his conscience gave leav. The King told him he w^d be obeyed; but withall, in a milder manner att parting, said, that if he changed his resolution, they should hear from him the next day. The declaration therefore was not read in above five or six churches within the cities of London and Westminster, & the suburbs, & the example was prevalent through the nation. About a ffortnight after, the Archbishop and his six brethren were summoned to appear before the King in councill, whither when they came, after some questions asked, they were ordered to ffind sureties, to answer an information to be exhibited against them in the King's Bench. To this they pleaded the priviledge of peerage. Upon which they were all seven sent to the Tower, where they staid not long ere by Habeas Corpus they were brought to the King's Bench and bailed, the Archbishop in 500l. and the rest in 200l. bond; and in Trinitie Term they were tryed upon the information. The King's councill did not sufficientlie prove the paper to be delivered, nor that that was the Archbishop's hand. However, the Lord Chief Justice Wright, upon the evidence as it stood, was beginning to summe it up to the Jurie, when Mr. Ffinch, of councill ffor the Bishops stood up, with a design to have said something, but perceiving my L^d was begun to direct the Jurie, would have sitt down again, which the Chief Justice would not suffer, saying, that it should never be objected that the Bishop's councill could not be heard; and urging him to say what he was goeing to move, he answered, "My Lord, the matter in the information not being proved, they must of necessitie ffind ffor us." Upon which it being again argued whether the deliverie of the paper was proved, or whether that was the Archbishop's hand, the King's councill, that they might not be defective in a point so materiall, sent to Whitehall ffor my Lord Sunderland, to prove the deliverie of the paper. But when he came, all he could say was, that he carried them to the King, & when they were alone, he left them. That that was the paper which the King gave him, & which he told him he received from them: this was thought no direct proof. But this introduced another long argument, whether the matter contained in the paper made it a libell, as was set forth in the information. Upon which, the Bishop's councill, but especiallie Sargeant Pemberton, argued with great learning and vigour against the dispencing power, setting fforth, as was said, (ffor the tryall not being printed we had onelie uncertain reports of those arguments,) that in vain did parliaments assemble and enact laws, if they could be dispenced with, or

abrogated

abrogated att pleasure; that the blood that had been spent ffor gaining the great charter of England, and the multitude of confirmations it had had, were to no purpose, if the King. when he pleased, could avoid it. They quoted and produced the journalls and records of parliament, that the matters contained in the petition concerning the declaration in parliament, were true, and produced more to the same effect; they said 'twas against all reason to affirm, that any power could abrogate a law, but that that made it; that the laws were the King's laws, but they were ffor the use off his people, as the highways were called the King's ways, but they were for the generall and publick use of his subjects. Upon these and more arguments, strenuouslie urged, Judge Powell said he knew no such dispencing power. Judge Holloway said, he conceived it no libell. The Chief Justice was doubtfull; onlie Judge Allibone; who was a Roman Catholick, said it was a libell. The Jury, the next morning, brought in their verdict *not guiltie*; which word was no sooner pronounced by the ffloreman, but there arose a shout and a noise, so loud and so continuing, that the like thing had before been never heard. It went out of the hall, which was crowded with people, and was taken up by the watermen, and in a moment, like a train of gun-powder sett on fire, went both up and down the river, and along the streets, to the astonishment even of those that contributed to it. The Bishops did all they could to hinder the acclamations of the people, least that also should be objected as a crime, but in vain. People, that upon other occasions had perhapps but little religion, and less veneration for that office, did not ffail to ffall upon their knees and to ask their blessing. And what was admirable, there was verie few villages throughout all England, where there was not bonefires, rejoicings, and ringing of bells the verie night that the post brought them the news: for 'twas certain that their could be no correspondence ffor any such thing, and yett they all agreed in that sort of expression of their joy. Directions were given to the Judges in their circuits to punish the rioters: but no juries would ffind the bills, nor was it likelie, the multitude of offenders was too great.'

The second division of this history, or journal, is dated September the 24th, 1688. It takes a very comprehensive and statesmanlike review of the affairs of Europe; introduced indeed by some singular speculations on the physical or astrological effects of comets and earthquakes, which then astonished mankind; and followed by a description of the alarm excited in the mind of James by the probability of an invasion from Holland. He withdrew his former measures, with a precipitancy which marked his fear and agitation, and with a degree of wavering imbecillity which destroyed all confidence in the stability of his resolutions. To the conciliatory measures adopted in this emergency, which are enumerated by Hume, we may add, from the work before us, that James issued 'a declaration that he only desired of the parliament, that was to meet in November, that they would repeal such clauses

clauses in the acts of uniformity, that punished such persons as not being promoted to any spiritual preferment, did exercise their religion, contrary to the tenor of the said acts; and that he was willing the Roman catholics should continue incapable of sitting in the House of Commons.' He also published in the gazette, at short intervals, two general pardons, which were inconsistent with each other, inasmuch as different descriptions of persons were excepted from the benefit of each; and it is observed in a note by the author, that 'tis said neither of these pardons are to be found on record.' These and the other violent measures of retractation, with respect to the Bishops, the court of ecclesiastical commission, Magdalen College, &c., are here very well described to have taken place, 'to the surprise of the people of England that had been restored, and to the offence of those that had complied with the king.'

The narrative then proceeds under the general date of October; and the next portion of it, which appears to have been composed on the 22d of that month, relates wholly to the King's anxiety to remove all doubts as to the birth of the young prince. The Queen dowager declared what she knew, and a great many affidavits were produced both in council and in chancery. 'Twas reckoned a great unhappinesse, that the matter was not made so plain and demonstrated before, that it should need no proofs now, this being of the number of those things, which are much better prevented than cured; and 'twas said *that the malicious talk of people was as loud before the birth as after, which might have been a sufficient caution* to have prevented anie advantage, y^t^ the prince of Orange could pretend to, by the conduct of that business, ffor if there had been some persons substituted on the behalf of the Prince of Orange and the Princesse of Denmark, who was absent att the bath when the Prince was born, it had no doubt been more convincing to them, than the depositions made were to the people.' This clear, simple, and reasonable statement must prove, to the satisfaction of every unprejudiced mind, that the strongest grounds for doubt and suspicion were furnished by the conduct of the King; and that the report of the illegitimacy of the child was not a *calumny* deliberately *invented*, as Hume declares, for party purposes, but a belief honestly, sincerely, and not very unwisely entertained. The observation triumphantly produced by that historian in favour of the opposite hypothesis, viz. that the same fiction had been attempted and had failed when the Queen was before pregnant, seems to us to supply two strong arguments against him; for, in the first place, it is extremely improbable that the

the same party should revive the same story which had once been completely baffled, without new evidence of its truth; and moreover it must have appeared quite impossible that the King's knowlege of the rumors, which had existed in the former case, should not have induced him most scrupulously to guard against their renewal at this critical period, by *demonstrating* (as Sir John expresses it) all the necessary facts to every person who was interested in them *.

To the last division of this Memoir, we have the date of the 29th of October, but it is continued to the landing of William on the fourth of November. The composure, with which the patriotic knight describes the important scenes that were acting, and discusses curious general subjects, is admirable, considering that at this very period he had been one of those who united in the invitation to our great deliverer. Motives of discretion probably prevented him from giving the least hint of this circumstance, in a paper which the jealousy of government might have seized in that time of trouble and dismay; yet still it is wonderful to find him calmly reasoning on 'certain phenomenas in the aer of clouds, that turned into ffire, and which dividing, mett again with that swiftnesse, which is naturall to that element.' His observations, however, though tinctured in some degree with the prejudices of the age, are so sensible and philosophical, that they cannot even now be read without interest and approbation:

'That they appeared like armies ffighting or musketts as they imagined, I supposed to be rather such fformations as are apt to be in the minds of timorous and superstitious mankind, in times of publick ffears, than anie real ffigures those meteors have; the appearances of which are not very unfrequent. The philosophers give no very satisfactorie account in their ghessing about these matters, & yett what they say hath as good a ffoundation as the divines, who

* Smollet, in his strange opening of the reign of William, where he enumerates the circumstances which produced dissatisfaction among the people, classes together, as wilful delusions and detected calumnies, the reports of a secret treaty with France, and of the introduction of a supposititious child. Since the former of these charges may be now ranked among the best authenticated facts in English history, (though, at the time of Smollet's writing, it was insusceptible of direct proof,) it is surely not unreasonable to give credit to the sincerity of the suspicions professed in the latter instance, which, though unconfirmed by positive testimony, were strongly supported by probabilities, and might by proper care have been entirely prevented. Dalrymple's argument, that the King could not have wished to exclude from the succession his daughters, who had never injured him, is too shallow to require a formal answer.

would

would have them extraordinarie indications of God Almightie's anger; which term, how far it is applicable to the puritie of his nature, I shall not determine. But wherever such accidents are made use of more to magnifie the authoritie of the Church, than to enforce moralitie, 'tis, no doubt, a crime.'

The remainder of the paper is occupied by the landing of the Prince of Orange, in spite of the adverse circumstances which repeatedly threatened his expedition with destruction; and by the cordial welcome with which all ranks of men received him. Unfortunately, the narrative terminates at this interesting crisis: whether the author was prevented from proceeding in it by the active duties of office, or whether it was continued, but afterward lost, we are not told, and possibly the fact cannot now be ascertained. It appears, however, from some expressions in the preface, that various letters and papers of this distinguished character are still extant; and we cannot easily resign the hope that they may furnish some illustration of the important events which followed the landing of William, and accompanied the settlement of the crown. Should this happily be the case, we are confident that such valuable documents will not be withholden from the public; and such an example of useful liberality cannot fail to operate on other noble families, who are possessed of similar means of throwing light on that great event, which has been unaccountably more neglected than any other in our history.

In that posthumous work which must necessarily direct public attention to the circumstances that led to the establishment of our present constitution, Mr. Fox has bequeathed an inestimable legacy to his country. The inquiry instituted by him must and will proceed. Every step of it will give us cause to lament that the general opinion has so long been yielded to that polished writer who, under the guise of a calm and dispassionate historian, has been the most successful of party-combatants: but the result of it must inevitably restore the old principles and spirit, to which this country was long indebted for her happiness and glory;—the rational *principles* of reciprocal duties between the ruler and the people;—and the firm but temperate *spirit*, which, while it adores the country in which those principles are respected, is ready to assert them, even to the last extremity, against any power that may dare to violate or invade them.

Den.

ART.

ART. II. *General Zoology*, or Systematic Natural History, by George Shaw, M. D. F.R.S., &c. With Plates from the first Authorities and most select Specimens, engraved principally by Mrs. Griffith. Vol. VII. (Birds). In Two Parts. 8vo. pp. 520. and 73 Plates. 2l. 12s. 6d. Boards. Kearsley. 1809.

ON resuming our examination of this very respectable system of Zoology, we are pleased to observe that the feathered tribes have occupied a much larger portion of the author's attention than the insects. In pursuance of his original design, he follows the Linnean arrangement, but with such occasional alterations and transpositions as the present improved state of ornithology seemed to require. Though, however, the preliminary notices and definitions are expressed with accuracy and neatness, and may, to a certain extent, be very serviceable in an elementary point of view, they are by no means sufficiently copious to supersede the use of more detailed introductions. No candid reader could have taxed the author with prolixity, if he had indulged in a few sentences on the adaptation of the structure of Birds to their modes of life; on their age, diseases, and migrations; or on the still more seducing topics of their parental tenderness, nidification, and song. The discussion of these general physiological views might have been advantageously followed by a short sketch of the history of ornithology, and of the writers who have most eminently contributed to its advancement.

Dr. Shaw properly excludes from his definition of a *Bird* the *power of flight*, because the Ostrich, the Cassowary, and some others, do not possess it. His principal orders are, 1. *Accipitres*, or *Falcons*, including the Birds of prey, as Vultures, Eagles, Hawks, and Owls; 2d. *Picæ*, or *Pies*, comprehending all of the Crow and Jay kind, Parrots, Woodpeckers, Kingfishers, &c.; 3d. *Passeres*, comprising the Pigeons, Thrushes, Larks, and Finches; 4th. *Gallinæ*, or such as are more or less allied to our common domestic fowl; as the Pheasant and Partridge families, Peacock, Turkey, and several others; 5th. *Grallæ*, or *Waders*, as Herons, Curlews, Plovers, and all those tribes which have lengthened legs, and chiefly haunt watery situations; and, 6th. *Anseres*, or the *Web-footed* species, as Swans, Geese, Ducks, Gulls, Penguins, and many others.

The genus *Vulture* appears in front of the first division, and its first and most remarkable species is the *Condor*. Every ornithologist is aware of the discordant and exaggerated descriptions which have been exhibited of this enormous Bird; which, among various other feats of prowess, is said to have lifted up an elephant high enough in the air to be killed by its

fall. The account here inserted is, in all respects, temperate and judicious, and contains not only the correction of certain misstatements which had obtained the sanction of the first authorities, but some additional and important notices, extracted from the observations of Humboldt. According to this intrepid traveller, the Condor usually resides among lofty rocks, in the region of the Andes, on the verge of perpetual snow. When seated on the point of a rock, and viewed from below, especially when contrasted with the clear sky, it appears considerably larger than it really is. It feeds on both dead and living animals, and will perceive the scent of its prey at a great distance. Two Birds will seize on a heifer, and begin their work of destruction by picking the eyes and tearing out the tongue.

'A method of taking Condors alive is often practised in Peru and Quito, and is as follows, viz. a cow or horse is killed; and in a little time the scent of the carcase attracts the Condors, which are suddenly seen in numbers in places where no one would suppose they existed. They always begin with the eyes and tongue, and then proceed to devour the intestines, &c. When they are well sated, they are too heavy and indolent to fly, and the Indians take them easily with nooses. When thus taken alive, the Condor is dull and timid for the first hour, and then becomes extremely ferocious. Monsieur Humboldt had one in his possession for some days, which it was dangerous to approach. The Condor is extremely tenacious of life, and will survive for a long time such wounds as might be supposed to prove immediately fatal; and such is the fulness of its plumage that it has the power of resisting or repelling the force of a ball fired at it from a gun. This indeed is not peculiar to the Condor, but has been observed in some other well-feathered and thick-skinned birds, particularly those of the order *Anseres*.'

Dr. Latham, several years ago, intimated his regret at the very imperfect extrication of the Vulture tribe. The varieties induced among individuals, by age, climate, confinement, and other circumstances, and the few opportunities which are presented to skilful ornithologists for examining most of the species in their native state, must unavoidably impede an accurate distribution of the genus. We cannot, therefore, presume either to countenance or reject the nomenclature of the present author. In most cases, however, his usual temperance and discretion appear to have guided him in his deviations from the arrangement of his predecessors.

The Californian Vulture, lately introduced to our acquaintance, is rather minutely described: but we are still left in the dark with regard to its manners and habits.—The bearded species, by the help of Edwards and Bruce, forms a much more entertaining article, but somewhat too long for our insertion.

sertion. 'There is little doubt,' observes Dr. Shaw, 'but that this species is twice particularized in the Gmelinian edition of the Systema Naturæ of Linnæus, under the names of *Vultur barbatus* and *Vultur barbarus*. In this the author has followed the example of some preceding writers, who have unnecessarily divided the casual varieties of this bird into distinct species. Mr. Latham in his *Index Ornithologicus* has followed Gmelin in this separation of characters, but in the second supplement to his Synopsis of Birds he has very properly united them under the name of the Bearded vulture.

'The Count de Buffon, apparently misled by the general accounts of its size and manners, erroneously supposes this bird to be the same with the Condor, which he therefore imagines to be common both to the old and new world.'

Vultur Serpentarius of Latham thus figures as a separate genus:

'*Generic Character.*

Rostrum vulturinum.	*Beak* vulturine.
Lingua acuminata.	*Tongue* pointed.
Pedes longissimi.	*Legs* very long

AFRICAN SNAKE-EATER.

Serpentarius Africanus. *S. cinereus, occipite cristato, cauda cuneata, rectricibus mediis elongatis.*

Ash-coloured Snake-Eater, with the hind-head crested, the tail cuneated, and the middle tail-feathers lengthened.

Sagittarius. *Vosmaer monogr. tab.* 8.

Secretary or Sagittarius. *Phil. Trans.* 61. *p.* 175.

The Snake-Eater. *Memoirs of G. Edwards, p.* 34.

Secretaire. *Sonnerat Voy. p.* 87. *t.* 50.

Vultur Serpentarius. *Lath. ind. orn.*

Secretary Vulture. *Lath. syn.*

Falco Serpentarius. *Lin. Gmel. Miller Ill. Nat. Hist. pl.* 28.

Vultur Serpentarius. *Cimelia Physica. t.* 28.

'The bird which constitutes the present genus is so much allied in its principal characters to the Vulture tribe, that it has been associated with those birds by one of the first ornithologists of the present age. It has indeed been more generally considered as belonging to the genus Falco, and has accordingly been so placed in the Gmelinian edition of the Systema Naturæ of Linnæus. The peculiarity of its appearance however is sufficient to justify its being considered as forming a separate genus, allied both to that of Vultur and Falco, but most nearly to the former.

"This bird, (says the judicious Edwards,) is of a new genus, and the only species of it hitherto come to my knowledge. It is about the bigness of the Heron and Crane kind, except that the neck is a little longer. On first view, I judged it to be no wader in the water, for though the legs are as long, or longer than in Herons, &c.

yet they are feathered down to the knees, which we do not find in birds who wade in shallow waters to seek their food: the toes of this bird are also much shorter than they are in Herons; so that I think it must be placed amongst land birds. The bill is exactly like those of Hawks and other birds of prey; which is the only instance I have discovered in any of the long legged kind of birds: the talons or claws are small, and unfit for a bird of prey, and the eyes are of a dark colour, placed in the spaces covered with a bare skin of an orange-colour, on each side the head"

'The Count de Boffon places it in company with the Herons, the Jabiru, the Palamedea, and the rest of the larger kind of waders, and the ingenious Monsieur Sonnini follows the same arrangement.

'The most accurate description of the Snake-Eater is that of Monsieur Levaillant, who, during his African travels, had the opportunity of contemplating it in its native regions. Its size, he informs us, is somewhat inferior to that of a Stork, the beak strong, and curved like that of an Eagle; the base of the beak, and the eyes, are surrounded by a bare orange-coloured skin: the mouth is wide, the gape or opening passing beyond the eyes: which are grey, and ornamented by black brows: on the back of the head is a pendent crest, formed of ten feathers, the lowest of which are the longest: the legs are very long, and the tail is composed of feathers which lengthen on each side, the two middle ones being twice the length of the rest. The colour of the bird in its perfect plumage is a blueish grey on the head, neck, breast and back: the coverts of the wings are of the same colour, but clouded with rufous brown, and the quill-feathers are black: the throat and breast are white; the inferior tail-coverts very pale rufous; the lower belly black, mixed or streaked with rufous; the thighs black, very finely streaked with brown: the tail-feathers are partly black, but become more grey as they lengthen, and are tipped with white: the two middle-feathers are of a blueish grey, clouded with brown towards the end, which is white with a black spot. The female differs from the male by its grey colour, less clouded with brown; by its shorter crest; by the feathers on the belly and thighs being more varied; and lastly, by the two middle tail-feathers, which are shorter than in the male. The skin of the throat and neck of this bird are capable of great extension, and the shoulders are each armed with three strong, rounded, bony protuberances, which enable it to wage successful war against snakes, which it constantly persecutes. It also feeds on young tortoises, lizards, &c. and occasionally on locusts and other insects. In the craw of one examined by Monsieur Levaillant were found twenty-one young tortoises, several of which were nearly two inches in diameter; three snakes of the length of a man's arm, and an inch thick; and eleven lizards of seven or eight inches in length; and in the stomach, which was very large, was a ball of the size of a goose-egg, formed entirely of the vertebræ of snakes and lizards, the scales of tortoises, the wing-shells of various beetles, and the wings and legs of locusts.

'The Snake-eater is an inhabitant of dry open plains in the lower parts of Africa. It is found about the Cape of Good Hope, and in the country of the Caffres and Namaquas. Being almost always obliged to

run in pursuit of its prey, it makes but little use of its power of flight. It frequently kills, or at least totally disables a snake with a single stroke of its wing, by breaking the vertebræ. In its natural state it is extremely wild, and very difficultly approached. The male and female rarely quit each other. Those which frequent the neighbourhood of the Cape construct a very large nest or eyry on the top of some high thicket, and line it with wool and feathers; but towards the region of terra de Natal they build on lofty trees. The eggs are two or three in number, white, with reddish specks, and about the size of goose eggs.

'When the nake-eater is taken young, it may be easily tamed, and may be kept with poultry in the farm-yard, where it is serviceable in destroying rats and various other noxious animals. It may be fed with meat, either raw or dressed, and will readily eat fish. If kept too long fasting, it is apt to seize on small chickens and ducklings, which it swallows whole, in their feathers. It is not however of a malignant disposition, and is generally observed to interpose its authority in appeasing the quarrels that happen among the other birds.'

It is impossible for us to follow the author through his exposition of the numerous family of falcons, many of the species of which are still unsettled. We may observe, however, that he has made a liberal and judicious use of the recent additions by Levaillant, Daudin, Sonnini, and others; and that, though many of the articles are dismissed with dry or uninteresting brevity, others are detailed with more minuteness and more pleasing effect. His accounts of the *Kite* and of the *Dwarf Hawk* may suffice as samples:

'The Kite is so common in England as to supersede the necessity of any very particular description of its figure and manners. Its general length is something more than two feet, and its breadth five feet: the bill is two inches long, and very much bent or hooked at the end; the cere yellow, and the irides straw-coloured: the whole upper part of the body is ferruginous brown, the edges of the feathers brighter or yellower than the middle: the tail bright ferruginous: the edges both of wings and tail dusky or blackish: the head and neck are pale ash-colour, or whitish, the feathers being of a narrow or slender form on those parts, and each marked down the shaft by a dark streak: the under parts of the body are yellow-ferruginous, with longitudinal dusky spots: the legs yellow, and the claws strong and brown: the tail is forked, by which mark it is at once distinguished from every other British Bird of prey.

'No one can be unacquainted with the elegant appearance of this bird while sailing aloft in its circling flight, and maintaining its equilibrium by a slight exertion of its pinions at distant intervals. During these wanderings it is meditating its prey beneath, and occasionally descends from its aerial height in order to seize some bird or other animal within its view. It principally preys on young chickens, ducks, goslings, &c. and is in consequence proscribed by the universal

voice of every village in the country. Were it not for these depredations, its appearance would be welcomed as the harbinger of clear skies and fine weather; for it is in such that it makes its principal excursions. It breeds in large forests, and wooded hilly countries; and its nest is said to be composed of stick and twigs, and lined with a kind of miscellaneous assortment of wool, pieces of rope, fragments of flannel, paper, or any other articles which it happens to find on the ground. It lays two, and sometimes three eggs, which are white, roundish, and marked with dull yellow spots.

'In the days of King Henry the Eighth, as appears from the observations of the celebrated Clusius, (L'Ecluse) the British metropolis itself swarmed with Kites, which were attracted by the various kinds of offals thrown into the streets, and were so fearless as to take their prey in the midst of the greatest crowds, it being forbidden to kill them. Thus the Kite was as much reverenced in the streets of London in those times as the Vulture is at present in those of Grand Cairo or Alexandria. The descent of a Kite at the present day, in Cheapside, or Charing-cross, would probably attract as sudden a crowd as any other unexpected phenomenon, and would doubtless be recorded in the public prints as an event of singular curiosity.'—

'Falco Minullus. *F. fuscus, subtus albus, pectore striis descendentibus, abdomine fasciis transversis fuscis.*

Brown Hawk, white beneath, the breast marked by descending brown streaks, the abdomen by transverse brown bars.

Falco Minullus. *F. fuscus, subtus albus, pectore striis abdomine fasciis fuscis. Lath. ind. orn. suppl.*

Le Minule. *Levaill. ois. pl.* 34. Dwarf Hawk. *Lath. suppl.* 2.

'Smaller than a Merlin: upper parts brown, the tail crossed by a few deeper bars: under parts white, marked on the throat and breast by oblong brown spots, and on the belly and thighs by narrow transverse bars. This small Hawk is a native of the interior of Africa, where it was observed by Monsieur Levaillant, who describes it as of a highly bold and spirited nature, preying on small birds, and occasionally driving away from its haunts even the larger birds of its own genus, as well as Shrikes, &c. It builds on trees, forming its nest of small twigs, intermixed with moss and leaves externally, and lining it with wool and feathers; the eggs are five in number, spotted with brown near each end. The female bird is nearly twice the size of the male. Monsieur Levaillant relates a singular instance of the audacity of this species. He was sitting at a table, engaged in preparing some birds lately killed; when one of these Hawks suddenly stooped, and seized one of the newly stuffed specimens, and flying with it to a neighbouring tree, began to plume and tear it open, but finding nothing but moss and cotton, seemed indignant at the disappointment, and, after tearing in pieces the skin, at length contented itself with devouring the head, the only part which remained in its natural state.'

When discoursing of the *Peregrine Falcon*, Dr. Shaw takes occasion to diversify and enliven his narrative by some historical notices of the once much cultivated diversion of falconry.

If

If the ensuing remarks on the *Chanting* and *Laughing* Falcons should detract from our love of the marvellous, they are not, on that account, less consistent with truth :

'Among the ferocious Falcon tribe, we could hardly expect to meet with a songster : the voice of the general race of birds of prey being peculiarly harsh and disagreeable. From the title, however, by which Monsieur Levaillant has distinguished the present species, we might be led to suppose that a Falcon existed which to great elegance of plumage united a musical voice ; since it sings, according to this author, for hours together, while perched on the summit of a tree, near the nest of its faithful mate, which it never quits throughout the whole year; and, like the nightingale of Europe, is heard during the early dawn of day, or in the dusk of the evening, and not unfrequently during the greatest part of the night. Monsieur Sonnini however very properly observes that by this description we must not suppose its song to resemble that of the nightingale ; Monsieur Levaillant meaning only, that the bird, like the nightingale, exerts its voice during the silence of the night; and that its incessantly repeated cries may be considered as in some degree clearer or more musical than those of its raucous and shrieking congeners.

'When disturbed, it utters a laughing sound. This, however, is observed by Monsieur Sonnini to be no very distinctive character, since many of the Falcon tribe occasionally utter a shrill and quickly repeated cry, which, by a little aggravation, might be termed a laugh.'

In addition to the two ordinary sections of *Owls*, namely the *Horned* and *Smooth-headed*, Dr. Shaw institutes a third, which he denominates *Accipitrine*, including those species whose more slender habit, greater length of tail, and occasional flight in the day, assimilate them more closely than the rest of their congeners to some of the Hawk tribe. Under this division are comprized *Strix Ulula*,—*Caspia*,—*Canadensis*,—*Hudsonia*,—*Uralensis*,—*Africana*,—*Nisuella*, and—*Lineata*. With the view of avoiding the ambiguity and confusion which have arisen from separating the *Brown* and *Tawny* Owl into two species, the author adopts the epithet *Sylvatica*, or *Wood Owl*, since it seems to be the only British species which is more particularly found in woody than in different situations.—Few other alterations of sufficient importance to be noticed occur in this part of the volume :—but we cannot refrain from transcribing the following statement of hasty and unfounded criticism, on the part of a celebrated French naturalist :

'The Count de Buffon, erroneously supposing a figure of this species [*Strix Brachyotos*] in the folio edition of the British Zoology to be intended for a very different bird, expresses himself on the subject of that work in general, and of the description and figure of this species in particular, with a degree of indecorous criticism bordering

dering on rude invective. He complains indeed with some degree of justice that the figures representing not only this bird, but the former, or Long Eared Owl, are ill executed, and convey a wrong idea of the lengthened feathers or ears, which in these figures have a thick and fleshy, rather than feathery appearance; but the remaining part of his criticism must be allowed to recoil on himself, and is entirely owing to his not having perceived that the bird then first mentioned by Mr. Pennant was, in reality, a species before undistinguished by naturalists, or confounded with some other birds of this genus.

'Mr. Pennant, in his "Literary Life," hints at this circumstance, and imputes the Count's freedom of expression to a comparison made in the British Zoology between the freethinking Frenchman and our own illustrious countryman Ray, much to the advantage of the latter. Mr. Pennant also, in his catalogue of the work entitled *Planches Enluminées*, published as a companion to the *Histoire Naturelle des Oiseaux* of Buffon, retaliates, in his own peculiar vein of humour, on the Count de Buffon, for the palpable injustice and falsehood of his criticisms, and takes ample, but very polite revenge, on his erring antagonist.'

Under *Strix Scops*, we are presented with the substance of some curious observations by Spallanzani: but the particulars are little susceptible of abridgment.

The mere enumeration of *Shrikes* appears to be tolerably complete: but the descriptions of many of the exotic species are extremely scanty, owing principally to a want of authentic information. From considerations of their general form and the structure of their feet, our learned zoologist has removed the whole family to the order of *Picæ*. The conformation of their bill, however, and their predacious habits, might be urged in favour of the more ordinary arrangement. The habit of transfixing and hanging up their prey is, perhaps, peculiar to this race of Birds, and is very observable in the Collared species, or *Lanius Collaris*.

'When this bird,' says Levaillant, 'sees a locust, a mantis, or a small bird, it springs upon it, and immediately carries it off, in order to impale it on a thorn, and is so dextrous in this operation that the thorn always passes through the head of the bird or insect thus transfixed. If it cannot find a thorn, it fixes the head of the animal between a division of two small branches, and this with as much address as if performed by human means.—We need only watch this Shrike for a single minute in order to witness its ravages; and if we take the pains to examine the spot it frequents, we are sure to find on every bush and tree the victims which it has transfixed, the major part of which are often so dried as to be unfit for his food; a proof of his singularly destructive instinct.'

Without deciding the alleged identity of the *Jocose Shrike* and the *Bulbul*, it seems to be ascertained of the former that

'It is often taught to fight by the natives of Bengal, one being held up opposite to another on the hand of a man to whose finger the bird is fastened by a string, sufficiently long to enable it to fly and peck at its adversary. It is said to be of a remarkably docile disposition, and is sometimes carried by the young Indians in order to execute little commissions of gallantry; and, at a signal given by the lover, will seize and carry off with much dexterity the small gold ornament usually worn on the head of a young Indian lady, and convey it to its master. It will also, with admirable celerity, follow the descent of a ring purposely thrown down a deep well, catching it in its fall, and returning it to its owner. The Persian poets represent the Bulbul as enamoured of the rose, and grieved or angry at seeing it rudely cropped. Whatever may be said by poets and unscientific observers, Mr. Pennant has not scrupled to declare his opinion, that the natural note of this bird is harsh and unmelodious. If this be the case, the music of the Bulbul may be considered as nearly allied to the celebrated song of the Swan, so often recorded in the flights of poetic fiction'

Of the genus *Corvus*, it is properly observed that its established characters should be received with a considerable degree of limitation, because many of the recent additions are very imperfectly known. We had, however, looked for a larger fund of entertainment in the history of some of the domestic species than will be found in the work before us. The Hooded and the Carrion Crow, in particular, are treated in a very cursory manner.—The article *Raven* is somewhat enlivened by the mention of a ludicrous mistranslation:

'Monsieur Montbeillard, whose knowledge of the English language was, probably, not very correct, after mentioning the natural ill scent of the Raven in consequence of its general habit of feeding on carrion, observes, in a note, that the "authors of the British Zoology alone assert that the Raven has an agreeable smell, which," he adds, "is difficult to believe of a bird that feeds on carrion." On turning, however, to the British Zoology, I find that Mr. Pennant speaking of Ravens, observes, what every one knows to be true, that their scent is remarkably good." It must be confessed, therefore, that the above observation of Monsieur Montbeillard affords an admirable instance of critical acumen!!!'

The scientific elucidation of the beautiful genus *Coracias*, which includes the *Rollers*, is necessarily immature, from the want of a long and accurate acquaintance with the respective birds, in all their stages of growth, and in their native regions; the common or garrulous species being the only one that occurs in Europe.

A few of the *Orioles*, particularly the *Golden* and the *Red shouldered*, form very amusing articles: but the others are slightly passed in review, and often dispatched with no farther

illustration than a bare statement of their descriptive characters.

Among the *Grakles*, the most prominent article is the *Tristis*, or *Paradisea Tristis* Lin. In transferring it to another station in the system, Dr. S. was probably swayed by a striking affinity of general habits. At all events, he has contrived to furnish us with some curious particulars relative to its history:

'This bird is a native of India and the Philippine islands, and is said to be of a very voracious nature, feeding both on animal and vegetable food, and is particularly fond of locusts and grasshoppers. On this head the Count de Buffon relates a curious anecdote. The island of Bourbon, where these birds were unknown, was overrun with locusts, which had unfortunately been introduced from Madagascar; their eggs having been imported in the soil with some plants which were brought from that island. In consequence of this, Mons. Deforges Boucher, Governor-General of the isle of Bourbon, and Mons de Poivre, the Intendant, perceiving the desolation which was taking place, deliberated seriously on the means of extirpating the noxious insects; and for that purpose caused to be introduced into this island several pair of the Paradise Grakle from India. This plan promised to succeed; but unfortunately some of the colonists, observing the birds eagerly thrusting their bills into the earth of the new sown fields, imagined that they were in quest of the grain, and reported that the birds, instead of proving beneficial, would, on the contrary, be highly detrimental to the country. The cause was considered in form. On the part of the birds it was argued, that they raked in the new-ploughed grounds not for the sake of the grain but the insects; and were therefore beneficial. They were howeve proscribed by the council; and in the space of two hours after th sentence was pronounced against them, not a Grakle was to be foun in the island. This prompt execution was however followed by speedy repentance: the locusts gained the ascendancy, and t people, who only view the present, regretted the loss of the Parad Grakles. Mons. de Morave, consulting the inclinations of t settlers, procured three or four of these birds eight years after th proscription. They were received with transports of joy. Th preservation and breeding were made a state affair: the laws held t protection to them, and the physicians on their part declared th flesh to be unwholesome. After so many powerful expedients for their welfare, the desired effect was produced: the Grakles multiplied, and the locusts were destroyed. But, an opposite inconvenience has since arisen. The birds, supported no longer by insects, have had recourse to fruits, and have fed on the mulberries, grapes, and dates: they have even scratched up the grains of wheat, rice, maize, and beans: they have rifled the pigeon-houses, and preyed on the young; and thus, after freeing the settlers from the locusts, they have themselves become a more formidable scourge. This however is perhaps an exaggeration; since Mr. Latham in his second supplement observes, on the subject of this bird, that Mons. Dussin, who

who had resided many years in the isle of Bourbon, had given his opinion that the Paradise Grakle might be advantageously introduced into that part of Spain nearest the coasts of Africa for a similar purpose, and added, that, so far from its having become a nuisance in the isle of Bourbon, the laws for its preservation were still in force.

'This bird, according to Buffon, is of the same lively and imitative disposition with the Indian Grakle, and when young, is easily taught to speak. If kept in the poultry-yard, it spontaneously mimics the cries of all the domestic animals, hens, cocks, geese, dogs, sheep, &c. and this chattering is accompanied by many singular gesticulations.'

In his illustration of the *Paradise Birds*, which closes the present volume, the author appears in his most advantageous colours, since description is certainly his *forte*; and these singular ornaments of the feathered race afford ample and diversified scope for the exercise and display of his talents. The *Major*, *Magnifica*, *Superba*, and *Regia*, are obviously depicted by the hand of a master. As our report, however, has already extended beyond the length which we meant to have assigned to it, we are under the necessity of referring our readers to the work itself.

The typography and embellishments of this seventh volume correspond with those of the preceding; and we understand that the eighth is already announced for publication. It may be proper, also, to oberve that the style continues to be characterized by a precision and an elegance which are too often wanting in didactic compositions. On a few occasions, however, it still partakes of a certain degree of stiffness, or rather stateliness of phraseology; which, nevertheless, seems to be gradually wearing away in the progress of the work: while, on the contrary, we have sometimes remarked a looseness of structure in a period, which savours rather strongly of negligence, as at page 213. 'But if the Greeks,' &c. A few grammatical inaccuracies might likewise be noticed: thus *scarce* occurs for *scarcely*;—*leaving them to* devour *at leisure*, for *to be devoured*;—*it builds its nest on trees, employing for* their *construction*;—*I have preferred ranging them under this tribe* than *among*, &c., but the missing *rather* may be borrowed from page 347, where we find, *this however, being rather owing to the abrasion of that part during the exertions of striking it into the ground in quest of food*, RATHER *than to any*, &c.

We shall take an early opportunity of paying our respects to two volumes of *Zoological Lectures*, just published by the same author.

Muir.

ART.

ART. III. *Lectures on the truly eminent English Poets.* By Percival Stockdale. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co.

DR. Johnson's critical Lives of our Poets have formed a standard of public opinion, which, though contested on some points, acquires additional authority from its duration. Boldly yet modestly to expose the hypercriticisms and errors, which may be detected in this code of national taste, would be an useful though a daring plan: but to direct against it a series of coarse attacks, distinguished both by violence and levity, must be equally inconsistent with the interest of literature, and with the reverence which we owe to the manes of the illustrious dead. The judgment of Dr. Johnson was, indeed, rather sagacious than delicate; his criticisms demonstrate more good sense than feeling; and his preference of Blackmore is scarcely consistent with true poetic taste. Yet his volumes contain so many valuable and excellent remarks, on man as well as on books, and they convey such a mass of information under an agreeable form, that they are justly intitled to the pre-eminence which they have acquired in our literature; and their dictates, if not always to be implicitly followed, ought surely to be questioned with calm and respectful consideration.

From the motto of the present work, we infer that Mr. Stockdale intends to review and correct those decisions of Dr. Johnson which he conceives to be erroneous:

> 'Johnson, with admiration oft I see
> The Critick and the Bard conjoined in thee:
> But prejudices, too, as oft I find,
> Corrupt, debase, mislead thy noble mind.
> Hence, against thee, I seize the cause of truth;
> A cause that I adored, from yearly youth.
> Oh! may her voice inspire my latest breath!
> And soothe reflexion in the hour of death!'

Whatever may be thought of the design, we cannot commend the poetry of these lines; the third of which is one of the tamest that we have ever seen. Gladly, indeed, would we have warmed the author's declining age with that approbation for which he expresses a laudable desire, in his preface: but though we have discovered in his volumes some judicious observations, and occasionally some acute criticisms, they do not form a sufficient part of the lectures to demand unqualified praise. The dissertations have not the regularity and connection which a work of this nature demands; for even *Lectures* ought to be regular compositions. On the contrary,

contrary, we are offended with abruptness of transition, or rhapsodical declamation, where we should have expected sober sense and temperate judgment. In the first lecture, Mr. S. introduces his remarks on Spenser, very unexpectedly, with observations on writers of sermons; and still more strangely does he complain, that 'the foolish and extravagant prejudices in favour of Dr. Blair have absolutely prevailed with our modish ladies and gentlemen, to read sermons!—This [he adds] is one of the many instances of the depraved and wretched taste of the present times.' (p. 5. note.)

This is certainly the most extraordinary charge that has been made against the taste of the age; and if the author intended merely to censure the preference of Blair to Tillotson, it is still very unjust. At no period, during the last seventy years, has the study of our older writers of every class been so prevalent as in the present time; and with respect to writers of sermons, Dr. Blair's own lectures are eminently calculated to promote the celebrity of those authors who flourished in the beginning of the last century. If his sermons have been in any instance over-rated, at least they contain nothing offensive to the most fastidious taste; while their great simplicity, and want of elevation and ornament, must ever preclude them from rivalling the works of our standard writers.

In vain should we search for a correct idea of Spenser's poetical character, amid the flowery mazes of Mr. Stockdale's declamation. The reader may take the following sample of this style of criticism;

'What has raised Spenser to such pre-eminence among the sons of the muses? what hath given him so distinguished, and so durable a fame? In the first place, all his faults, as hath before been observed, are partly to be ascribed to the barbarous age in which he lived. Then, his excellences are so many, and so glorious, that though his judgment, and taste are very defective;—on account of those excellences, he deserves what he has acquired, the title of a great poet. When I sit down to read Spenser (I presume not to *determine* with what preparation of the mind he should be read by others) I never think of tracing his allegory: I only wish to imbibe the animated, and glowing page before me. That page acts upon me like the wand of a magician; or like the beverage of Lethe. I forget this low, clouded world; and am transported to the bright, blooming, and variegated regions of imagination. His descriptions are presented with such insinuating eloquence, and with such a force of colouring, that even his figures of a grotesque wildness must please those who are most pleased with chaster beauties. You enjoy flowing, and mellifluous numbers; notwithstanding the restraint of their gothick laws;—those numbers which tuned the lyre of Dryden; you

view

view pictures drawn by the hand of a master endowed with contrasted talents; the mild, and beaming skies of Claude Lorraine;—the rude and tangled precipices of Salvator Ros. And although his heroes are the heroes of chivalry, and romance; you are often entertained, and interested with striking examples of the the real nature of man; of what comes home to social, and domestick life. His poems abound with useful, and excellent moral maxims, and observations. All the passions of the human breast he exhibits, with their characteristic features, and emotions; particularly the most universally active, and powerful of our passions, love.

'It is remarked by the best criticks on our authour, that he is peculiarly happy in the plaintive, and pathetick strain. The truth of this observation is evinced by many passages in the Faerie Queen, and in those of his smaller poems which are expressly elegiac. The life of Spenser was poetically unfortunate; the mind of a poet has the most exquisite sensibility; therefore we need not wonder that he charmingly dissolved in harmonious woe.'

For this strain, however, Mr. S. has not only an apology but a boast:

'Let a poet be enthusiastick; and if his critick is worthy of him, *he* will be enthusiastick too, Enthusiasm, and admiration, in great minds, are so far from being hostile to argument, and truth, that they befriend; they impell; they invigorate; they complete both. "Peace to those gloomy reasoners," says Rousseau, somewhere,—"they never yet made one man virtuous." And peace (permit me to say) to those dry, metaphysical criticks; they never yet gave any sensible information to *one* disciple; they never yet illustrated *one* fine authour.'

This species of lover's praise, we conceive, will not prove very interesting to the gentle reader who is seeking for information in sober sadness.

Mr. S., we observe, is an advocate for the stanza of Spenser, though he admits that it is 'cumbrous and oppressive;' in which predilection he will probably have few concurrents. It is ever to be regretted that a poet, who was so completely master of the melodies of our language, should have clogged his powers with such a tiresome and laborious form of verse.

On the character of Shakspeare, which is here next undertaken, we are not surprized to meet only with encomiums which have often been bestowed before. Mr. Stockdale has entered into some discussions respecting the share which the great dramatist really took in some of the plays that are doubtfully imputed to him: but, since he rests his decisions merely on his own feelings, we are not much benefited by him. He thinks that Shakspeare wrote 'very little, if any thing at all in *Love's Labour lost*.'—Here, we believe, he stands single in his opinion. The comic dialogue of that play is rich in

Shakspeare's

Shakspeare's peculiar wit; and had Mr. S. forgotten the inimitable character of Biron?

"His eye begot occasion for his wit," &c.

Some censure is thrown on the critical Editors and Emendators of Shakspeare, particularly on Mr. Malone; a subject of which the public have long since had quite enough.

Milton is this critic's next object, and since he has professed the most strenuous exertion of mind to characterize the divine Bard, we shall extract what peculiarly belongs to Mr. Stockdale, in proof of Milton's *sublimity*, and of his superiority to Shakspeare:

'The subject of my present Lecture; our first of all poets; excelled in the elegant, and the pathetic, as well as in the sublime. But as the sublime was, perhaps, his leading characteristick, (undoubtedly it *was*, in his truly divine poem of Paradise Lost,) I shall endeavour to give a comprehensive, but clear idea, or definition, of that capital species of writing. To write, then, with sublimity, is to chuse the greatest; the most splendid; or the most awful existing, or imaginable objects; and to express, or display them, with a corresponding propriety, force, and majesty of language. Thus to chuse, and thus to express what we have chosen, demands, with a most masterly judgement, the utmost force, ardour, and unbounded expansion of genius; or, in other words, the rarest poetical endowments. I should hope that it would not be very difficult to prove, that these endowments were in a supereminent degree, bestowed on Milton, by nature; and by a long course of intense application; which was only less astonishing than his genius; and without which, whatever the idle, and the vain may fancy, nothing great can be atchieved.

'If it shall evidently appear that Milton is thus transcendently sublime, Shakespeare must undoubtedly yield to *him* the first place, in the rank of great poets. This precedence cannot be denied to the latter; however true it is, that an epick, and dramatick poet, on account of their different plans, and objects, cannot be minutely, and accurately compared. I am not yet as old as Nestor; nor do I wish to reach *his* age; therefore, if, in the course of these Lectures, I should have occasion particularly to mention myself, *that* mention never shall be made but when it is necessarily connected with more important objects; with objects, which may afford some useful information; or some entertaiment, to those who hear me. When Goldsmith's Deserted Village came out, I wrote, and published some observations on that elegant poem. In those observations, when my judgement was not so mature as, I should hope, it is, now; I mentioned the sublimity of Shakespeare. Dr. Johnson, in conversing with me, after he had read those remarks, told me, that sublimity was so far from being a characteristick of Shakespeare, that he could not recollect one sublime passage in that great poet. Here, certainly, either his memory, or his judgement failed him. Shakespeare, however, is not, in a distinguishing manner, inspired with the sublime;

nor was it so requisite for *his* walk, various, and magnificent though it *is*, as for the stupendous, the boundless range of Milton. Milton, therefore, is superiour to Shakespeare; because he displays the more rare, and august talents of the human mind. Let Shakespeare have all our just; our well-merited admiration; but idolatry is erroneous excess: to prefer any authour to Shakespeare, is a kind of profaneness to the *glorious* prejudice of an English ear: as many very liberal, and excellent criticks will suffer no superiour to Homer; no *competitor* with *him*; from their prejudices in favour of antiquity, and of Greek; prejudices inglorious, and ignoble.'

Thus unsatisfactory and superficial are all the *critical* remarks which have yet occured to us.—We cannot deny that Mr. S possesses a flow of well sounding words, but this is only the dress of thought, and the body and soul of criticism are wanting.

so far **Fer.**

The author's logical demonstration of the superiority of Milton's genius to that of all other poets, from the authority of Johnson and Addison, is complete in its terms, but in effect surely a little puerile. The latter has asserted that Paganism could not have produced so noble a subject as that of the *Paradise Lost*; and he afterward declares that the poetical execution of Milton is always equal to his subject. Hence Mr. S. regularly infers that the poetical execution of every antient author must be less noble than that of Milton, Q. E. D.—Again, Johnson pronounces that "before the greatness displayed in Milton's poem *all other greatness* shrinks away." He admits also that "this mighty poet has *performed* the task" which he undertook. *Ergo*, he has performed a greater task than any other poet. *Ergo*, he is the greatest of poets, Q. E. D.—Many pages are consumed in this trifling *demonstration*, and the disputant derives no small satisfaction from its success.

Some of Johnson's inconsistencies, in speaking of the style of Milton, are properly, though too laboriously, exposed: but it is rather unfair to extend his censure of the sixth book, as "the favourite of children," to the whole poem (p. 143), by the present author's own assertion that 'Dr. Johnson *might, with as little hesitation*, have extended the same contemptuous language to the *whole poem*.' Indeed, contemptuous language is always to be avoided, as disgraceful to the person employing it; and if Johnson is *iniquitously* severe on Milton, (which we do not deny,) it is an example which ought rather to have deterred than encouraged Mr. Stockdale. After having applied the epithets 'feeble and confused' to a criticism of the great biographer, we should have thought that Mr. S. might have spared the still more furious accusations of

absurdity

absurdity and *illiberality*; and it is not quite seemly in this gentleman to call the Doctor an *ass*, by the facetious remark that the bridge of sin and death has become a *pons asinorum*. Why *asinorum?* Why the plural word?—Johnson is again pronounced to be *absurd* at p. 167, and *most absurd* and *grossly absurd* at p. 177, where his *absurdity* is also styled *doubly gross*; *ridiculously absurd*, at p. 179; *petulant and unjust* at p. 192; *absurd* again at pp. 196 and 198; and at p. 207, the Doctor is compelled twice to submit to the lie direct from his heated opponent. When Mr. Stockdale, who lays claim to the merit of strict impartiality, and who abjures all rancor and prejudice, has reckoned up these invectives, which form but a small part of his "*insectatio*," he may perhaps admit a doubt of the justice of the claim so modestly advanced by him in these words: 'This *honest*, this *fair* freedom (without any partiality to myself I speak it) *certainly* deserves the *esteem* and *encouragement* of the public.' We own that such attacks appear to us less like the respectable candor of a modern English judge, than the virulence of Jeffries towards some unfortunate presbyterian; and we may add that the poor sectarians had not a worse chance with that orthodox magistrate, than a Bishop has with Mr. Stockdale. All opportunities are taken of sneering at the episcopal character: but the following lively remarks on Bishop Burnet will be accepted as a sufficient sample: '*The fool* Burnet, (God forgive me for the profane misnomer; for calling a Bishop a fool!)' p. 212. 'The poison of this religious empirick,' p. 387. 'that vindictive Caiaphas," *ib.*

Agreeing, as we do, with this lecturer, in his views on the topic of rhyme and blank verse, we are compelled to state that his observations in support of his opinion are extremely vague and unsatisfactory. His general doctrines on the subject of versification are, however, extremely opposite to our own; since he apologizes for occasional faults in the metre of Shakspeare and of Milton, by observing that 'our English verse was in a rude state when Shakspeare and when Milton wrote; nor shall we ever be able, through the works of these two very great poets, to reduce many lines of the former, and several of the latter, to legitimate measure, and consequently to agreeable harmony, whatever torture we may apply to pronunciation.' This is said in allusion to Mr. Malone's industry in shewing 'the different pronunciation of several words, in the days of Shakspeare, and in our times, to give a proper number of properly accented syllables to the verse;' and it is asserted that 'his attention *here* is almost thrown away.' Notwithstanding this oracular decision, we are

are not ashamed to acknowlege that no English writer appears to us to possess so perfect a command of metrical harmony, even according to our present ideas, as this very Shakspeare. Without appealing to any considerable number of the more exquisite passages in support of our proposition, (as Henry the Fourth's address to sleep, the *adieux* of Mortimer and his bride, Cæsario's embassy of love to Olivia, Hamlet's speech to the Ghost and his reflections after its departure, and the entire characters of Romeo and Juliet,) we are satisfied that our readers will be convinced by the most cursory view of any one of Shakspeare's tragedies, that this great poet was perfectly conversant with all the principles on which depends the structure of English verse. If this opinion be correct, Mr. Malone's industry is not improperly consumed, but well and tastefully employed, in accounting for particular deviations by the varieties of our very fluctuating pronunciation, or the corruptions of a singularly confused and long neglected text.

Mr. Stockdale will suspect that we are impelled by a determined spirit of contradiction, (which is entirely foreign to our thoughts,) when, in direct opposition to another of his doctrines above quoted, we declare our admiration of Milton's verse to be inferior only to that which we have expressed for the verse of Shakspeare. We admit, however, that many lines in the epic poem are obviously faulty, and cannot be remedied by any palliation which we can offer. It is possible that Milton's musical science, and the extreme delicacy of his ear, might tempt him into experiments which are wholly thrown away on the majority of his readers. This question cannot be discussed with particularity: but on a point of no small consequence to the full enjoyment of English poetry, we cannot forbear to express our entire dissent from a judgment which appears to us so completely erroneous, as that 'verse was in *a rude state* when Shakspeare and when Milton wrote.'

Rhyming verse, at least rhyming couplets, undoubtedly at those times fell extremely short of the force and eloquence which they afterward attained: but we are even here compelled to pause before we can acquiesce in what the lecturer 'ventures to assert respecting the superiority of Pope to Dryden in harmony.' To our ear, the regularity, the precision, and the terseness of the former have scarcely compensated the unfettered freedom, and the exuberant richness, which distinguish the flowing verses of our English Timotheus. These two great poets bear to each other a relation very similar to that of Lucretius and Virgil. The metrical line was in both instances brought nearer to perfection by the two later writers: but

but the high polish, which only chastened and improved the finer structure of Latin hexameters, was peculiarly unfavourable to that variety which constantly recurring rhymes have a natural tendency to diminish, but which is absolutely essential to the beauty of every sort of verse.

We are truly happy to bear honourable testimony to the three Lectures on Dryden, from which we could wish to expunge the attacks on Johnson, but which contain many just observations, and many entertaining extracts. Our opinions entirely coincide with those of the author in favour of triplets and Alexandrines; and we are glad to meet with an admirer of Dryden bold enough in these fastidious times to concede any merit to his comedies, which have been so often condemned unread. In spite of their numerous and great defects, they certainly abound with wit, whim, and character.—The personal qualities of Dryden are justly and warmly extolled by Mr. Stockdale; who has also offered a defence of the poet's sincerity in his conversion to the catholic faith, which is at least more ingenious and plausible than that on which we animadverted in our Review for February*.

In proportion to the enthusiastic admiration professed by Mr. Stockdale for the genius of Pope, is the spleen with which he visits the frugal praises bestowed on this poet by that 'dull pedant,' 'transitory critick,' 'mechanical critick,' publishing 'stupid and illiberal remarks,' Dr. Warton; whom he accuses rather strangely of 'want of *generosity* as an *Englishman*,' for sinking his own countryman Pope to the level of Boileau. Mr. Stockdale's contempt of French poetry, and his persuasion that a Frenchman cannot either understand or feel what true poetry is, repeatedly break forth in these lectures, and no where more conspicuously than in the following passage; of which we should be rather puzzled to explain the connection with those which precede and those which follow it:

'A French poet would have completely tricked out the personified *Death*, of Milton; he would probably have made him a *petit maitre*; he would probably have dwindled him to a Frenchman. He would have had a head, I will answer for it; such a head as it would have been; perhaps *bien frisée, et bien poudrée*. But how does the pencil of Milton paint; a pencil that seems to be actuated by the soul of a divinity!'

On the publication of Warton's Essay, Mr. Stockdale (it seems) honoured it with an answer; and he informs us twice that Dr. Johnson promised to compliment this answer

* See the article on Scott's Life of Dryden, M. R. Vol. lviii. p. 456.

in his intended Lives of the Poets, but broke his word. The wounded pride of authorship appears, however, to have been amply propitiated by the Doctor's vigorous eulogies on the illustrious subject of Mr. S.'s two lectures. Large passages from the Life of Pope are here transcribed: but still the author's thirst of praise for his favourite bard is left unsatiated. Johnson, we find, was not sufficiently alive to the beauties of Pope's early stanzas on solitude, or the metaphysical value of the Essay on Man; he should not have called the *Rape of the Lock* the first of Pope's works, because then the *Eloisa* can only be the second; his objections to the doctrine of a ruling passion are very weak and futile; and he is styled 'a Herod of *jury*' for his comments on *the unfortunate lady*. His praise of the '*Ovidian graces*' displayed in Pope's Iliad and Odyssey is *injurious* to the translator, because it intimates a deficiency in 'the more magnificent graces;' his mind was 'darkened with its early habits of thinking,' when he considered some part of the sublimity of Homer as lost in the translation; and 'he treats the epitaphs in a very captious hypercritical manner.' The present critic offers a commentary on some of the epitaphs, seemingly in opposition to that of his predecessor. We expect the thanks of our readers for quoting his observation on these lines in Dorset's epitaph:

> "The scourge of pride, though sanctified or great,
> Of fops in learning, and of knaves in state."

"Of *this* couplet," (says Johnson) "the second line is not what is intended, an illustration of the former. Pride, in the great, is, indeed, well enough connected with knaves in state; though knave is a word rather too ludicrous and light; but the notion of *sanctified pride* will not lead the thoughts to *fops in learning*."—I think that this couplet, too, may be defended without elaborate reasoning; and without the uncandid spirit of opposition. The second line appears to me to be an evident illustration of the former. Most of the fops in learning have been in the priesthood: the learned men of that class have often been pedants; but a priest, especially a powerful dignitary, is sanctified by his office. If he is, therefore, a pedant; as it is probable that he may be; and as every pedant is a literary fop; such a dignitary may, with propriety be termed *a sanctified fop in learning*. My poetical taste is not so squeamish as to have any objection to the word *knave*, as it is here applied.'

This critique proves that the author of it has caught the manner and spirit of the mind which he so much admires, and is indisputably the best of all the imitations of Scriblerus.

Pope is again introduced in the lectures on Young, of which the former may indeed almost be called the hero. Many pages are devoted to a vindication of him from some reflections

reflections in Young's "Conjectures on original Composition," which were certainly not very honourable to their author, who stands not high in Mr. Stockdale's good graces. That gentleman takes occasion to quarrel with the opinions maintained by Dr. Vicesimus Knox, 'the compilers of the Universal Museum, and Complete Magazine for May, 1765,' the writers of the Biographia Britannica, and Mr. Croft, who furnished Dr. Johnson with the life of Young, but who is here accused of advancing 'odd, vague, and timid remarks,' and of possessing 'a very poor poetical taste.'

The merits of Thomson are next discussed, and very liberally praised. Johnson's complaint of that poet's want of method is dismissed with less reply than Mr. S. usually bestows on his objections, viz. with the character of 'absolute nonsense.' The censure passed by the same critic on the poet's exuberance, and his habit of dwelling too long on one subject, is thus repelled; on his immediate subject 'he never dwells too long for *me*' (vol. ii. p. 97.); and afterward at p. 114, 'I should be sorry to lose a single expression of that most amiable, immortal poet. There is not a feeble, not a superfluous word, in the Seasons; not a word, which does not contribute to inform the mind, to enrich the fancy, or to improve the heart.' If this be true, the style of Thomson is superior to that of all authors, antient and modern. Mr. Stockdale is laudably anxious to do justice to the moral character of this amiable man, and relates an anecdote highly honourable to his benevolence of heart, and to the affection cherished by him through life for his early friends.

In the six lectures, occupying four hundred pages, which are devoted to the name of Chatterton, Mr. Stockdale has the pleasure of combating the opinions of Walpole, Bryant, Tyrwhitt, and Gregory. The works of those critics on this interesting subject furnish ample materials for his censure, and no slight excuse for his scorn and indignation: but, while his animated strictures are pursuing the writings and the memories of these cold-blooded authors, the genius of the immortal young poet is not appreciated with much force or discrimination; and his death is justified on principles not perhaps quite consistent with the doctrines that ought to be promulgated by a christian divine. We may here also remark that the Reverend Mr. Stockdale's unqualified panegyrics on Rousseau have surprised us more than once in the perusal of these volumes.

The two closing lectures are devoted to Gray; whom Mr. Stockdale defends from Johnson's hypercritical sarcasms and cold compliments, much in the same manner as every

reader of poetical feeling has, to his own mind at least, defended him as often as he has perused "the Lives of the Poets." Mr. S.'s observations on the poet's disagreement with Mr. Walpole are the most novel, and the best intitled to attention, of any in these two lectures.

We cannot conclude without protesting against this writer's excessive partiality to the semicolon in punctuation, which makes some of his sentences pedantic, and some incomprehensible. We also dislike his title. Johnson professes to give an account of the more eminent English poets; and Mr. Stockdale, offended at the mean pretensions of many who are admitted into this assemblage, announces the resolution to confine himself to those who are truly eminent: but, with whatever scrupulousness the list may be reduced, why has he excluded Otway, Rowe, Akenside, Collins, and Goldsmith?

from p. 142. Den.

ART. IV. *The two first Books of Ovid's Metamorphoses.* Attempted in English Verse. By W. Mills, late a Scholar, now an Assistant, in Buntingford Grammar School. 12mo. pp. 115. 5s. Boards. Black and Co. 1808.

IN reviewing a translation of the Metamorphoses in blank verse, which proceeded from the pen of Mr. Howard *, we took occasion to observe that the English public was certainly in want of a new version of that excentric poem, but that we could hardly expect to see this task executed with success in any measure, except that of the heroic couplet, which indeed appeared to us peculiarly adapted to the undertaking. These are the two remarks, we presume, which more immediately stimulated the exertions of Mr. Mills; who informs us, in an advertisement, that his present attempt was suggested by that article in our Review. We by no means regret either that the hint was thrown out by us, or that it has been taken by Mr. Mills: but the circumstances above mentioned seem to make it proper that we should state, to a certain degree in detail, and with perfect frankness, the opinion which we have taken some pains to form.

The advertisement announces, in a style at once manly and modest, that a 'principal motive of the present publication was to ascertain whether the translator may be likely to employ himself usefully and successfully, as he advances in age and experience, on the Latin or Greek poets;'—and, in order to deprecate the severity of criticism, it is added that this is the first attempt of an author only twenty years of age,

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* See the Monthly Review for December 1807, p. 426.

and

and that it was begun and finished between January and July, in the short intervals of leisure allowed in his employment of assistant at the academy to which he belongs. Under these disadvantages, perhaps it was imprudent to hasten the appearance of a work which can owe no attraction to temporary causes, and which might have had an equal chance of success at the distance of a year or two from its composition. It would appear preposterous to contend that a period of five months is insufficient for executing a translation of two books of Ovid: yet the value of time to a poet is not to be estimated by the number of lines which can be composed in a certain space, but by those opportunities which are afforded only by delay, of bringing a cool judgment and the spirit of impartial correction to the first hasty effusions of a mind naturally heated by its task. The muse, on consideration, will be able to distinguish between that which really deserves her approbation, and that which owed its charm to novelty alone; like the child in Horace,

"*Quod cupidè petiit, maturè plena reliquit*;"

and a poem will often owe more of its general *effect* to the prudent rejection of such passages as good taste condemns, than to the most brilliant exhibition of occasional beauties that are inconsistent with the prevailing style of the performance.

Perhaps we cannot examine this work more effectually, than by laying before our readers a few detached portions of it, with our remarks on those parts which call for observation. We begin with the exordium.

'Bodies I sing, transformed by power divine! –
Ye gods! who changed them,—aid my bold design;
Propitious guide me on my lengthened way
From early chaos to the present day.
'Ere earth appeared, or ambient oceans flowed,
Or starry skies o'er all incumbent glowed,
One form unvaried nature's surface wore,
And Chaos called;—a rude misshapen store;
An *inert* mass of undigested clay,
Where embryo elements discordant lay:
The world as yet no solar influence shared,
No waining (waning) moon her monthly horns repaired,
In æther launched no earth her course had run,
Pois'd by her native weight *around the sun*;
Her lengthened shores by nature's beauties graced,
With azure arms, no giant sea embraced;
But ere to each the proper bounds were fixed
Earth, air, and ocean lay confusedly mixed:

No footing firm earth's yielding surface gave,
No venturous seaman braved the pathless wave;
But shapeless matter undistinguished lay,
And awful Darkness held her silent sway:
Extremes in close-pent opposition fought,
Heat mixed with cold, and moisture with the drought,
Hard with the soft was joined, incongruous state!
And lightest matter with metallic weight:
The God of nature bade this discord cease,
This elemental war, and all was peace.
Earth, air and ocean, at his dread command,
Sever, dispersed, and take the appointed stand;
And ordered from the darkling mass to roll,
He fixed in rank and harmony the whole.'

The general subject is opened in the first four lines with neatness and simplicity; and they are also unexceptionably faithful to the original: unless some stickler for the extreme accuracy of version, as hypercritical as ourselves, should object to a slight and unwarranted tautology in the double assertion that the bodies were *transformed by power divine*, and that the *gods changed them*.—In the 8th line, we are at a loss to discover the grammatical construction of *chaos called*; and we do not approve of *store*, or *clay*, as a description of the *inért* (not *ínert*) unarranged and undistinguished mass, which preceded the birth of nature. The 7th couplet is very good in itself, but Ovid was no disciple of the Copernican philosophy; and, according to his system, instead of travelling round the sun,

—"*Circumfuso pendebat in aëre tellus*
Ponderibus librata suis."

The remaining parts of the description appear to us free, correct, and spirited.

The golden age has always been the favourite subject for a trial of the powers of youthful genius:

'With native worth the rising world began,
And faith unsullied reigned 'twixt man and man,' &c.

but Mr. Mills's representation of the moral excellence which prevailed in that favoured time is less happy than his picture of the beauty and fertility of the material world:

'The earth unharrassed gave her plenteous store,
And man content, nor asked, nor wished for more.

'Soft balmy Zephyrs warmed the flowers to birth,
And spring eternal brooded o'er the earth:
No fallowed lands their wasted strength recruit,
But flowers successive ripen into fruit.
While o'er the hills the waving harvests rise,
Springing spontaneous to the admiring eyes;

While

While from the oaks the Golden Honey glowed,
And streams of milk and heavenly nectar flowed.'

The only fault in these couplets, the first three of which are beautiful, is the confusion so frequently occurring between the past and the present tense.

The most striking peculiarity, that has been generally supposed to characterise the genius of Ovid, is the propensity to expand every subject that he touches, to place his descriptions in all the various lights which they are capable of receiving, and entirely to exhaust the common-place-book of its contents, under each particular head that falls within the scope of his design. This quality, when unseasonably indulged, destroys all the illusion of sentiment and passion: but, on the other hand, when it is judiciously displayed, and kept in due subordination to the ruling purpose of the poem, how rich a variety of description, how copious a stream of reflection, do we find resulting from it! For another quality, however, of a directly opposite kind, and which has been less frequently observed, this great poet has always appeared to us to be at least equally conspicuous. We allude to an extraordinary compression of thought; in which he almost rivals Tacitus himself, and which has procured for him the honour of being quoted perhaps as often for his moral maxims, as the great philosophic historian. It would be difficult to enumerate the multitude of lines which have passed from his writings into proverbs, and are now become so familiar that men have forgotten from what source they were derived. The study to imitate these two qualities must be highly favourable to freedom and terseness of composition, as well as to the perfect developement of poetic ideas: but, in his attempts to represent the latter, Mr. Mills has been either careless or unfortunate. Who can recognize the magnificent declaration of the Pagan, that "God created man after his own image,"

"*Os homini sublime dedit, cælumque tueri*
Jussit, & erectos ad sidera tollere vultus,"

in such lines as these—

'Nor *prone* like beasts he *moulded* godlike man,
Erect he bad him heav'n's *whole concave scan?*'.

The other classes of created beings are, however, sketched with elegance:

'To every part its habitants he gave,
Beasts to the earth, and fishes to the wave,
Through yielding air the feathered songsters fly,
And stars and deities assume the sky.'

The enumeration is indeed transposed, but the change is judicious, and produces a spirited effect.

Few of our classical readers can have forgotten the fine lines, in which Jupiter declares that his resolution to inflict the last punishment on guilty man had been deferred till all hopes of reformation had failed. They display as much dignity in the expression as vigour in the thought:

> " *Cuncta prius tentata: sed immedicabile vulnus*
> *Ense recidendum, ne pars sincera trahatur* "

How lamentably inadequate is the vulgar metaphor adopted in the translation!

> ' Each milder method has before been tried,
> But, lest the infection seize the sounder part,
> 'Tis best to *probe the evil to the heart.*'

The deluge itself is, however, very well described; and Mr. Mills has done complete justice not only to his author's comprehensive image of the general desolation, but also to the particular examples on which he afterward dilates:

> " *Jamque mare et tellus nullum discrimen habebant.*
> *Omnia pontus erant. Deerant quoque littora ponto.*"
>
> ' The earth and ocean no distinction bore;
> All now was sea, and sea without a shore.
> The wretched native, as the waters rise,
> In vain for safety to the mountain flies;
> Another sits upon his boat's high prow,
> And plies his oar, where late he drove his plough;
> Sails o'er his cottage, and with wonder sees
> The fish entangled in the lofty trees:
> Here o'er the vines, perchance, the vessel past,
> Or in a verdant mead its anchor cast;
> Where late secure the slender she goats fed,
> Now sea calves wallow on their grassy bed.
> The Nereids wondering see their lengthened reign,
> Groves, towns, and houses whelm'd beneath the main:
> Among the trees the unwieldy Dolphins *rode*,
> Bask'd on the boughs, and lashed the bending *wood.*'

We do not deem it necessary to pursue our scrutiny much farther: but we are sorry to observe that the execution of the second book is not equal to that of the first, and is even more remarkable for haste and negligence. Apollo's affecting remonstrances with his son are, in the translation, feeble and trite:

> " Try it who will, there's not a God but I
> Can guide the burning chariot through the sky:
> The thunderer's self, whose potence deals around
> His vengeful bolts, with a terrific sound,

Than

Than whom we know none greater in the sky,
Would shrink unequal to a task so high;'

and

'My careful love must *proof enough appear*'

is a line very unworthy of the original,

"*Pignora certa petis, do pignora certa timendo,*" &c.

We must also particularly object to the use of Phäeton as a dissyllable, which is as grating a sound to the classical ear as the writer's orthography, *Phæton*, is unpleasing even to a fashionable eye.

The rhymes in this little volume are not strictly correct; and it may be proper to remark that the changes of pronunciation, which have taken place since the days of Pope, have made that most accomplished versifier cease to be an authority for the employment of words as rhymes. This disadvantage is inseparable from the nature of rhyme, and it unfortunately operates most in respect to the phrases which are in most ordinary use. Such an apology cannot be made for the following couplet, which offends equally against the correct pronunciation of both the English and the Latin languages:

'Of these the right *Pandrŏso* then *possesst*,
The left Aglauros, Herse in the *midst*.'

No good purpose will be answered by our entering more at large into the proof that this translation has been executed without that regard to accuracy and polish, which the public have a right to expect from all literary candidates for their favour: but, though often languid and uncouth, it is in many instances nervous and animated, elegant and faithful. In a word, it clearly evinces that Mr. Mills is quite equal to the execution of the task of rendering Ovid into English poetry, though in itself the present is far from being such an execution. Our favourable estimate of his powers has induced us, in conjunction with other motives, to express ourselves without reserve in respect to his performance; and we will conclude with offering him one piece of advice, which may possibly be found useful to his reputation. If he determines on completing the work of which he has thus given a specimen, let him entirely lay aside all that he has now composed, and re-write the whole. We foresee little danger of the happier passages escaping his recollection; and even if they should do so at the moment of composition, they might easily be transplanted afterward from the old version into the new: but labour bestowed on amending what is radically defective will

will not only be wasted, where it is applied, but will also throw an air of restraint over the whole, which must be equally destructive to the freedom of its effect and the uniformity of its style.

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ART. V. *Essays, Scriptural, Moral, and Logical,* designed to promote an Attention to Clearness of Ideas, Precision of Expression, and Accuracy of Reasoning, upon these important Subjects. By W. and T. Ludlam. 2 Volumes. 8vo. 16s. Boards. Wilkie and Robinson.

BY referring to our former volumes*, we find that four of the Essays here presented to us, viz: *on Scripture Metaphors, Divine Justice, Divine Mercy,* and *the Doctrine of Satisfaction,* were published in 1785; that two essays, *on Justification* and *the Influence of the Holy Spirit,* followed in 1788, by William Ludlam, Rector of Cockfield, Suffolk; and that, a few months after this last-mentioned publication, the learned world was deprived of this excellent man†. We discover, also, in the New Series, Vol. 23. p. 132. of our voluminous work, that in 1797 Thomas Ludlam, Rector of Foston, Leicestershire, printed his Four Essays, *on the ordinary and extraordinary operations of the Holy Spirit, on the application of experience to Religion, on Enthusiasm,* and *on Fanaticism,* to which was prefixed a dissertation on the Nature of clear Ideas, and the Advantage of distinct Knowlege. Our 29th Vol. N. S. p. 379, moreover, reminds us that the same author, in 1798, furnished us with Six Essays on theological subjects, viz. *On the word Truth, as used in the Scriptures of the N.T.; on the Nature of Revelation; on the phrase,* Gal. iii. 13, *Christ being made a Curse for us; on the Nature of the Divine Being, as discoverable from his Works or his Word; on the Nature of Human Authority, considered as a proof of the Truth of Opinion, containing Remarks on Dr. Knox's Christian Philosophy;* and *on the Effects of the Fall:* to which were added two essays on moral subjects; viz. *on the Difference between the Powers and Dispositions of the Human Mind;* and *on the Nature and Grounds of Moral Obligation; in which Dr. Paley's Notion of the Moral Sense, advanced in his Lectures on Morality, is fully considered.* These references have enabled us to distinguish the old from the new matter contained in the volumes now before us: but the general reader, who has not the advantage which we possess in this respect, would be

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* M. R. Vol. 74. p. 15. and Vol. 79. p. 185.

† He was known as a mathematician as well as a divine: but we have not in this place referred to his mathematical tracts.

unable

unable to make the discovery; and the Editor has, in our opinion, been very blameably deficient, in not prefixing any explanatory introduction containing that information to which the public are intitled. We are farther left to conclude, from the circumstance of an Editor making his appearance on this occasion, that Mr. T. Ludlam has also paid the debt of nature: but with respect to all these points, we must repeat, this Editor has very imperfectly discharged his duty. Necessary information ought not to be withholden; and, when new and old matter is blended, it is a delusion of the public which is little better than swindling to suppress all intimation of the fact. We trust that this hint will be regarded. Such Sins of Omission, at the present day, are too common.

These two volumes contain ten Essays by Mr. William Ludlam, the first six of which are re-publications; and thirty-two Essays by Mr. Thomas Ludlam, twelve of which have formerly appeared: but whether they have undergone any revision or alteration, we have not now the means of ascertaining. To each volume an appendix is subjoined, consisting of several papers. Of the matter which appears to be new to us, we shall now proceed to take some notice, and first of the posthumous works of Mr. William Ludlam; whose VIIth Essay relates to *the title* "Only-Begotten," *given in scripture to Christ.* It may be inferred from a short note affixed by the editor to Essay VIIIth, Vol. I. p. 205, that No. VII. had been published by the author himself: but, if he died soon after the printing of the two Essays mentioned by us in M. R. Vol. 79. p. 185, how could this have happened, unless it was added as an Appendix to a second edition of the Two Essays? At all events, to us it is new: but, had we never seen it, we should have sustained no loss, since the term "*Only-Begotten*," which *only* occurs in John's Gospel, receives no satisfactory illustration.

We are presented in the VIIIth Essay, *on the history of Cornelius*, with some remarks tending to reconcile the doctrine of *merit* with that of acceptance by the Father through Christ. The subject is not, in our opinion, relieved from its difficulties, because Mr. Ludlam does not on either point entertain clear apprehensions. Virtue is no more to be considered as a *demand* on the Deity, than the sufferings of Christ are to be regarded as a complete liquidation of the sinner's debt. Obedience to the will of God must be pleasing to God, and "that which he delights in must be happy." Here the foundation of virtuous hope towards God is clearly expressed; and, as Cornelius was a man of unaffected piety and

benevolence, the Deity contemplated him with complacency. In this view, 'there is (as the writer observes) such a thing as *merit* and *demerit* constituting moral character, in the sight of God as well as man;' and on this ground the favour conferred on Cornelius is to be explained.

To those persons who would exclude all conversation but that which is termed pious, we recommend the IXth Essay, on *Religious Conversation*; in which the absurdity of the practice, which the author calls '*spouting texts* and *gospel gossiping*,' is properly exposed. As to what is styled, in the language of Methodism, the relating of *experiences*, Mr. L. fears that, so far from its being productive of good, it is a species of conversation which will in the end produce nothing but habitual hypocrisy towards God, and spiritual pride towards man. The mixed state of general society, the nature of religion, and the necessity of relaxation, preclude the introduction of the most serious of subjects on all occasions; yet undoubtedly cases occur in which religious conversation may be profitable. Some of these are here mentioned, and we must applaud Mr. L.'s remarks, on account of their nice discrimination.

To the Clergy, Mr. William Ludlam's last or Xth Essay, *On the doctrine of the Church*, will be interesting. This liberal writer combats the position "*that to judge what are the Doctrines of the Church of England, we must have recourse to (what is called) the Original Constitution, and not learn it from the opinion of the present Members.*" Here we shall allow the author to argue in his own way:

'They who subscribe the articles, if they believe them in their *generally* received sense, are as far from dishonesty, as he is from lying, who, calling himself your humble servant, should decline carrying your portmanteau.

'We judge by a similar rule with respect to the constitution of the state: the generally received opinions of the great lawyers is the standard of what is common law at this day. Nor is there any reason why the generally received opinions of learned churchmen should not also be the standard of what church doctrine is at this day. I see no difference between ecclesiastical and civil society. I consider the Church of England as a temporal society—a society of *human*, NOT of *divine* institution. The church of Christ is indeed a *spiritual* body; but the church of Christ has no other articles, except the scriptures.'—

'It is now many years since general warrants were issued frequently, and obedience was always paid to them; such warrants being at that time held VALID by the great lawyers; this, then, was at *that time* LAW, and disobedience to such warrants sinful. The courts of law have now given *another* determination: common law has undergone one more change; and disobedience is NOT NOW sinful. You

may obey if you please: and you may understand the article in its primitive sense if you please.

'But in this instance, you will say, a *formal* decision has changed the law. There are innumerable instances, where custom, not only *accidentally* but *fraudulently* introduced, has changed the law. Thus: —a recovery is a sham law-suit: it was originally a trickish one, devised by some crafty lawyer to defeat an entail. Time and custom have purged away the roguery, and it is become an honest transaction; it has been sanctioned by the constant allowance of the judges. This, indeed, has made a change in the common law. Entails, in the cases, where you can now suffer a recovery, are in fact forbidden by law; that they are forbidden is plain, for the legerdemain of a recovery makes them void *. Just in the same way interpretations of articles, originally bold, perhaps forced, may, by being received, and generally admitted, become the church's sense of those articles.

'You will say, perhaps, this is a contemptible church, and such are useless articles, if their sense can thus vary; but is civil government contemptible, or the law of the land useless, which varies full as much as church articles?

'To be sure, to say this is to maintain that there is a considerable latitude in the sense which may fairly be put upon the articles; and no method of interpretation can be devised which will not admit of some. If such, or a greater latitude is allowed by the governors of the church, they who subscribe under that allowed liberty cannot be blamed if they make use of it. Whether it be proper to allow that, or any liberty at all, is a very different consideration.' —

'Did not ALL the first reformers, and all the churchmen of their days, believe that Christ descended personally into hell, that is, into the place of the damned? If we are to recur to the original constitution of the church, this is the sense, the ONLY sense of the article: it is that which was held by the most eminent, the most pious of the reformers. But is there either a Bishop or a Methodist that holds it now? No one now believes it means any more than that the human soul of Christ was by death separated from his body, and remained till his resurrection in the place or state of unclothed spirits. While the local descent into hell was the *only* interpretation of the article, and no other heard of, whoever subscribed must subscribe in that sense only. But a subscriber now is undoubtedly at liberty to believe and maintain either opinion. No one will say that the article may not be subscribed in the primitive signification (yet if there is any doubt, it is here); and that it may be understood as ALL learned men *do now* understand it, will hardly be denied.'

'* This TRICK was originally connived at by the judges for very wise purposes, viz. to check the holding of lands in *mortmain*, and thereby to enlarge civil liberty, in an age when it was impossible to obtain a *formal* law to prevent this evil, on account of the temper, that is, the religious folly of the times; for *violent* religious zeal has always been tainted with folly, or something worse, from those to the present days.'

This

This reasonable liberty, as Mr. L. calls it, now enjoyed by subscribers in the assent which they give to the doctrines contained in the Articles, he seems to prefer to alterations: but, as this liberty is rather supposed than expressed, the latitude of interpretation here advocated cannot be strictly termed the doctrine of the Church. Actual emendation, if it could be quietly and safely effected, would be preferable to the ungracious ingenuity of giving new senses to old Articles.

Of the nine essays of Mr. Thomas Ludlam which occur in the first volume, the Vth on *the Nature of Revelation*, and the VIIth *on the Nature of the Divine Being*, &c. have formerly been noticed by us; of the rest we shall speak in their order.

In the first, on *the Nature of clear Ideas and the Advantages of distinct knowlege*, the faculties and operations of the mind in collecting and combining ideas are considered; next the use of words as the materials and foundation of our knowlege; and lastly, the errors which arise from combining inconsistent or incongruous ideas, and from employing those *arbitrary signs*, called words, without precision, including more or fewer, and sometimes different ideas under the same word. An instance is adduced, in a note, of an union of terms not less completely inconsistent with one another than *hot coldness*, yet it has the sanction of orthodoxy; so much fonder are some men of sound than of sense in religion:

'Joseph Milner's definition of Justification is *unintelligible*, because he joins *inconsistent* ideas. "By the doctrine of justification," he says (see a pamphlet entitled "Some remarkable passages in the Life of William Howard," p. 43.) "is meant, the particular method laid down in scripture of *honourably* ACQUITTING *sinful* men before their God, THROUGH the *atonement* and *righteousness* of Jesus Christ." He joins here two ideas which are utterly inconsistent: for, *sinful* men, so far from being *honourably* ACQUITTED, cannot be *acquitted* at all to be acquitted, a man must be *innocent*. Nor can an innocent man be acquitted upon account of, for the sake of, or through, the doings or sufferings of another. It is upon account of his *own* innocence ONLY, and upon *no other* account whatsoever, that a man can be *honourably* acquitted. In human courts, indeed, men are sometimes acquitted for want of evidence to convict them, although there is no doubt of their guilt; but *such* acquittance is never reckoned *honourable*. That acquittance *alone* is *honourable* where there is *no suspicion* of guilt. A man who is found guilty—a sinful man—may be pardoned for the sake of another; but this is *not* an *acquittal*, much less an *honourable* acquittal.'

It is very desireable that the same clearness of ideas and precision of expression, which prevail in the Sciences, should be extended to Religion; and this object the author endeavours

vours to achieve in the IId Essay, on *the proper mode of obtaining, as far as is practicable, an unity of Opinion among Christians* : but the very discussion proves how hopeless is the task of attempting to make all mankind think alike, excepting on points which admit of strict mathematical demonstration. While ideas are differently excited and arranged, and the same words convey different meanings to different persons, it is in vain to expect uniformity of opinion.

The IIId and IVth Essays, *on the proper mode of attaining an exact knowlege of Christianity, with a practical illustration,* form a kind of supplement to the foregoing, and are intended to shew how necessary it is, in order to obtain an accurate knowlege of the Scriptures, to acquire a precise idea of the terms employed by the sacred writers. We have often hinted at this desideratum; and if controversialists, before they disputed about doctrines, would first define in clear terms the exact sense in which they use their favourite expressions, theology would be a science of less confusion than it is at present.

To explain *the meaning, use, and importance of Natural Religion, as forming the only possible proof of the divinity of transmitted Revelation,* is the object of the author in his VIth Essay. 'By religion in its most general signification, is meant knowlege respecting God;' and it is contended that the evidence of Revelation cannot be satisfactory without that assurance of the veracity of the Divine Being which is collected by reason from his works. The result of the argument is 'that such knowlege of God as can *alone* be collected from his works, by deductions of reason drawn from the information of our several senses, (whether you chuse to call this knowlege the light of reason, the light, the law, the religion of nature,) is absolutely necessary to establish the truth of Christianity.'

Whoever has adverted to the foolish rites, absurd opinions, and unprofitable austerities which Superstition has enjoined, (and who can peruse the pages of what is called the history of Religion without adverting to them?) will consider the subject of the VIIIth Essay, *on the proper ground of our Affections towards God,* to be generally worthy of attention. Indeed, Christians often require a lecture to keep their piety and devotion within the bounds of "reasonable service:" but we are sorry to add that the paper before us is too concise to answer this purpose. It contains an imperfect discussion of the important question which it proposes.

The IXth Essay, the last in Vol. I. is of greater extent. It is intitled, *on the Nature of and Reason for Social Union among Mankind.*—Arguing on the superior degrees of excellence

lence, and the greater extent, of attainments acquired by man when united in society than when in the savage and solitary state, Mr. L. justly infers that the constitution of human nature points to social union as the indisputable intention of Providence; and he lays down the principles on which this union, both in civil and religious bodies, ought to be regulated. Society he defines to be 'an union of men for the purpose of obtaining such advantages, as can neither be obtained nor secured without it; *civil* society for the acquisition of civil, and *religious* society for the acquisition of religious, advantages.' His ideas of the nature of civil and ecclesiastical governments are thus explained:

'The *general* purposes of any society must be ascertained by the general voice of all the members of it. They unite for the attainment of certain ends. But the particular *means* most proper for attaining these ends, must be left to the choice of those persons to whom the power of judging and acting has been delegated by the body at large; for the body at large, from their multitude, are incompetent to decide upon the various matters which may concern the general interest. In civil society, these purposes are the security of men's persons and property; and the means by which these purposes are to be attained, are the various *forms* of civil government. In religious societies (at least those professing christianity), the purpose of union we may suppose to be, the purity of the doctrine to be received, the propriety of the worship to be used, and the expediency of the discipline to be exercised. Those doctrines will be esteemed pure, that worship proper, and that discipline expedient, which the members of *every* church *choose* to adopt: for every church must of necessity think its own profession of religion to be the *right:* and, as there neither is, nor can be, an infallible judge of controversy, each church must be left, by all others, to enjoy its own profession. But the *mode* by which each church is to be preserved in that purity of doctrine, and in the use of that worship and discipline, which such church approves, must be left to those persons, who, in every religious, as well as in all other societies, are, and must be appointed to judge for the whole: for, without such appointment, no society can ever be formed or continued, or can obtain the ends designed by such union. Perhaps, it will be asked, "What, then, is there no *true*, no *real* church of Christ?" The answer in this case, as in many similar ones, is, that every church formed by *honest* men, by men who sincerely desire and endeavour to find out the *truth*, free from every bias of *passion*, *prejudice*, or *worldly motives*, is the TRUE CHURCH, and will be found so to be, when he, who alone knows *what* the true church is (John x. 14, 27.), shall come to make the discrimination.'

It is the object of this writer to evince the reasonableness of Toleration, while he contends for a national establishment: but, though he manifests a very liberal turn of mind, his arguments do not uniformly harmonize; since religious liberty must be

be greatly curtailed when political expediency enforces religious tests, and the magistrate is made the sole judge of the nature of that faith to which he deems it fit to award the plenitude of civil privileges. What speculative doctrines can be said to be 'inconsistent with the *ends* of civil government?' If there be anything so politically vicious in the doctrines of sectaries, they ought not to be tolerated: but if on the other hand they are bland and innocent, as far as civil obedience is concerned, can any sufficient reason be assigned for making them the ground of civil excommunication, especially when the national church can be amply secured and elevated by the honours and emoluments which distinguish it? The time, perhaps, is not far distant, when it will be found that Social Union is most effectually promoted by removing the idea that we must think alike in religion, in order to be alike interested in the prosperity of our Sovereign and the welfare of our country.

Remarks on Mr. Robinson's *Christian System unfolded;* on Mr. Parry's *Inquiry into the nature and extent of the Inspiration of the Apostles;* on Mr. Locke's *Paraphrase and Notes on the Epistles to the Romans*; on Mr. Willat's Assize sermon, against *the Religion of Nature;* on the Advertisement prefixed to the third edition of *the Confessional;* and on Mr. John Newton's *Expository Discourses;* form the contents of the Appendix to the first volume: throughout the whole of which, Mr. T. Ludlam endeavours to promote that clearness of apprehension and that accurate exhibition of ideas in the use of words, which are so necessary to the advancement of truth, and owing to the want of which so much fruitless controversy is incessantly promoted and extended. As 'the meaning of inspired writings cannot, without a miracle, be ascertained any *other* way than as the meaning of all other writings is, that is by *human judgment*,' he exposes the weakness of those enthusiasts who pretend to discard the use of human reason; as well as the mistaken zeal of those advocates of Christianity, who suppose that they elevate Revelation by undervaluing Natural Religion. It appears to have been the object of Mr. L. to promote religious inquiry with the same precision and accuracy which obtain in philosophical discussion; and it is sincerely to be wished that this object could be attained.

Though we have already noticed the Xth Essay, with which Vol. II. commences, it may not be amiss to recall the attention of our readers to Mr. Ludlam's remark on Gal. iii. 12, which the "Evangelical Preachers" quote in support of the doctrine of Substitution. The apostle here 'alludes plainly to the manner in which Christ was put to death, not to the

way in which his death had its efficacy, or *how* it became available for the forgiveness of sinners. He says nothing about the *mode* of its *operation*; about any translation of guilt, any commutation of punishment, any standing in our law-place; matters either utterly impossible, or utterly unintelligible.'

In the XIth Essay, *on the Nature of Divine Providence*, it is contended that 'sufferings arising out of the order of nature (see Luke xiii.) are no marks of God's disposition towards the sufferers, and much less are to be considered as *punishments*.'

Essays XII. XIII. XIV. and XV. are those which were first published in 1797.

A philosophical view is taken *of the evidence arising from Experience*, in the XVIth Essay, which ought to have immediately followed or have been subjoined as an appendix to Essay XIV.

Misapprehensions on the subject of *Faith* excite the author to attempt the correction of them in the VIIth Essay. After having explained the different senses in which this word is used in the N. T., Mr. L. adds:

'When divines affirm that faith is the gift of God: if they annex the *same* idea to the word FAITH as St. Luke does, Acts vi. 7. and St. Paul, Rom. x. 8. and Philip. i. 27. where it means the Gospel, the affirmation is true; and the truth of it may be proved from 2 Tim. i. 9. and Titus ii. 3, 4. But if they mean that the belief, and persuasion of the truth of the gospel in *these* days, is in consequence of the immediate, and therefore miraculous influence of God (what Dr. Doddridge calls a DIVINE AGENCY) vouchsafed to *some* persons, and *not* to others; and like the faith produced by inspiration, not the effects of rational argument, but of sudden and supernatural conviction, which is the only precise meaning of faith, being the gift of God, when by faith we mean *belief*; it is impossible to shew that faith in THIS SENSE is his gift. Because the only text ever quoted to establish this opinion, viz. Eph. ii. 8. cannot possibly be used by any persons who attend to the construction of the words: for the whole analogy of the original language must be set at nought, and the meaning of the Greek tongue rendered utterly uncertain, before this sense can be *forced* from the verse in question: and this opinion wholly *changes* the meaning of the word *faith*: for if we understand by faith, a firm belief in, and well-grounded persuasion of the general truth of christianity, founded upon that evidence which God has given for it, then this faith *cannot* be restrained to any *particular* person; because this evidence is open to ALL wherever the gospel is known. It may also be further observed, that this opinion renders the distinction between the ordinary and extraordinary gifts of the Holy Spirit perfectly nugatory.'

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Equal success does not seem to be gained in the XVIIIth Essay, on *the Nature, use, and operations of the Moral Sense.* We shall not offer on it any detailed remarks, but proceed to the long essay (XIX.) on *St. Paul's Epistle to the Romans*; the design of which was, as Mr. L. states, to prevail on the Jews to quit the dispensation of Moses and to embrace that of Christ, and to reconcile them to the admission of the Gentiles to what the Jews esteemed as their peculiar and exclusive privilege. By discriminating between literal and metaphorical terms, and weighing the precise meaning of phrases, the author endeavours to render intelligible some of the most difficult passages in this epistle: but his comments are too much protracted for transcription, and we must refer the reader to the work.—In Essay XX. on *Repentance*, after having defined this disposition to be 'an uneasiness of mind which men feel upon account of such actions, intentions, passions, or desires, as appear from the informations of the *moral* sense (the conscience which God has implanted in our nature) to be *wrong*,' and observed that the natural effect of this uneasiness is a desire that such faulty conduct should not be repeated, the writer proceeds to comment on 2 Cor. vii. 8: but, in our judgment, his definition is defective and his gloss erroneous. By *repentance*, in this passage, the apostle must include the idea of *amendment*, since otherwise it could not be "*repentance not to be repented of.*"

We see nothing in the Essay (XXI.) on *the Nature of human Depravity, and of the remedy for it revealed in the Gospel*, which intitles it to publication; since we do not need to be informed that while the nature of the members continues, the war in them cannot cease; and that we cannot be delivered from the influence of the body till we are out of the body, or till "this corruptible puts on incorruption."

The five essays which next follow have appeared in a former publication.

Essay XXVII. on *the Nature and Purpose of that Assent which is implied by subscribing to Articles of Religion*, is intended to shew that, as no *natural* connection subsists between ideas and words, no *natural* precision can attend the signification of words; and moreover, since the application and extent of metaphors are subject to no rules, and since through these our present knowlege of religion is in some measure conveyed, that 'uniformity of opinion is as unattainable as uniformity of faces, or equality of stature, and that articles of religion can only be articles of peace.' It is, however, obvious to ask, if uniformity of opinion be impossible, why should we make the vain attempt? It is well if articles subscribed with

different senses affixed to them by the subscribers prove articles of peace: but the more natural effect is the promotion of controversy and discord. Ought they not rather to be called Articles of Inefficiency?

The object of Essay XXVIII., on *the original Evidence of Christianity*, is to prove that *information* respecting supernatural matters can be received only in a supernatural manner by the persons inspired; and therefore 'the extraordinary powers of the Holy Spirit were vouchsafed to the apostles, to enable them to bear their testimony, not to the reality of *facts*, which were objects of *sense*, but to the truth of the gospel *doctrines*, which were *not*; viz. that these doctrines were really revealed to them.'

Some correct observations next occur in Essay XXIX. on the *Communication of Knowlege*, which includes a view of the origin and use of language. It is not more clear from the various faculties of the human frame that we were intended to acquire a variety of knowlege, than it is from the structure of the organs of speech, by which we are qualified to make an endless variety of articulate sounds, that it was the intention of our Creator that we should convey this knowlege to each other. The connection, however, between ideas and words, whether articulated or written, being merely arbitrary, and bearing no necessary relation to each other, language must be imperfect; and a source of incessant error, unless great care be employed in the use of words, which are the *signs* of ideas. This position is illustrated and applied to certain scripture-comments.

Mr. L., in the XXXth Essay, on *the Nature and Use of Abstract Ideas*, distinguishes between the *original* perception of an external object by the senses, and an *idea*, which is the effect produced on the mind by the *original* perception; observing that,

'Though the mind has little or no power over its *original*, or *transmitted* perceptions, it has great power over its own ideas: and though it cannot *create* an idea, *originally*, from itself, independent of the actions of external objects; yet just as men cannot *create* matter, but can only alter the form and size of that which is created; can separate it, or join it together in various ways; so they can also modify their ideas; can by comparing them discern the differences between them; can *separate* from each other such as have been *suggested together*, as it were in company: and can *combine together*, such as have been *suggested separately*. But these ideas *thus* modified, neither are, nor can be suggested to the mind by external objects, through the immediate action of the senses; they owe their origin to the voluntary operations of the intellectual powers, yet these ideas thus modified are capable of various relations; and while the ideas remain unchanged, these relations remain unalterable. Matter indeed

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can, and often does admit of changes, which may not be perceptible at the time they take place, though discoverable afterwards, but our ideas admit of no imperceptible changes. When then we *select* certain ideas from amongst others, for our contemplation and consideration; and remove from our attention certain other ideas which were received along with them, the ideas so selected are called *abstract*, i. e abstracted ideas, that is, ideas taken from such as accompanied them when they entered into the mind.'

He farther remarks that, as 'abstract terms are nothing but an invention to assist human language, these terms must never be used as if they were expressive of objects really existing.' Exemplifications of a theological nature are given, to illustrate the necessity of peculiar circumspection in the use of abstract terms.

We are presented in Essay XXXI. with a clear explanation of *the Difference between Mathematical and Moral Proof*, which merits the attention of those who expect as complete a demonstration (which is quite impossible) in the latter instance as in the former. The view which Mr. L. presents is correct, and we should be happy to exhibit a specimen: but we have no space for farther extracts.

The last Essay, which is very concise, on *the proper manner of reconciling apparent Contradictions in Scripture*, contains this general rule: 'When two texts of Scripture seem to contradict each other, the proper way of removing such difficulty is, not by attempting to explain such texts, which at best is but a mere human exposition of divine revelation; but to produce some *other* text, which clearly reconciles the seemingly inconsistent passages.' Thus Heb. ii. 3. is introduced to reconcile Phil. ii. 12. with Titus, iii. 4, 5.

It is observed by the Editor that the first two papers in the Appendix to Vol. II. 'may seem to be matters of private concern;' and in fact they contain remarks on Mr. Overton's Apology, and on the Reflections cast by Dr. Milner on the Rev. W. and T. Ludlam. The other two papers include a vindication and illustration of Mr. Locke, in consequence of several strictures on him by modern writers: but we shall not enter into these discussions.

We think that it will be evident, from the rapid glances which we have taken of the series of essays before us, that the authors of them may not improperly be termed careful inquirers after truth. Though their opponents have sneeringly termed them 'mathematical divines,' yet, for the accuracy and precision which they endeavoured to introduce into theological discussion, they are intitled to thanks rather than sarcasms. We do not, in some points, agree with them, and we think that several of their essays want that finishing which is neces-

sary to impress on the reader a full conception of the point at issue: but, on the whole, their mode of arguing has a tendency to make us think and express ourselves with more philosophical correctness, than generally obtains among writers on religious subjects. In the several essays comprized in these volumes, the assertions of many writers are controverted; but we should have been driven to a much greater length than we could allow, if we had adverted to the publications, and quoted the passages which have provoked the strictures of these reverend gentlemen. The mode which we have pursued will, we hope, be sufficient to give our readers an insight into the contents of the volumes, and enable them to judge of the merit of the authors as theological reasoners.

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ART. VI. *The Eloquence of the British Senate*; being a Selection of the best Speeches of the most distinguished Parliamentary Speakers, from the Beginning of the Reign of Charles I. to the present Time. With Notes, biographical, critical; and explanatory. By William Hazlitt. 2 Vols. 8vo. 1l. 1s. Boards. Murray, 1808.

THESE volumes will scarcely fail to attract the notice of persons of a political turn of mind, who cannot sit down to a perusal of them without being gratified and instructed. In the first of them, the reader will recognize that ardent spirit of liberty, that temper of resistance to all the efforts of arbitrary power, and that undaunted firmness and manly integrity, which distinguish the oratory of that period; and which give a nerve and a strength to the senatorial style, the want of which is not compensated by the richer variety and higher polish of that of times more near our own.

In a prefatory advertisement, the editor states the object and nature of these volumes, and observes that

'Our politicians are almost as short-lived a race as our players, "who strut and fret their hour upon the stage, and then are heard no more." The event, and the hero of the moment, engross all our attention, and in the *vastness* of our present views, we entirely overlook the past. Those celebrated men of the last age, the Walpoles, the Pulteneys, the Pelhams, the Harleys, the Townshends, and the Norths, who filled the columns of the news-papers with their speeches, and every pot-house with their fame, who were the mouth-pieces of their party, nothing but perpetual smoke and bounce, incessant volley without let or intermission, who were the wisdom of the wise, and the strength of the strong, whose praises were inscribed on every window-shutter, or brick-wall, or floated through the busy air, upborne by the shouts and huzzas of a giddy multitude,—all of them are now silent and forgotten; all that remains of them is consigned to oblivion in the musty records of Parliament, or lives only in the shadow

shadow of a name. I wished therefore to bring them on the stage once more, and drag them out of that obscurity, from which it is now impossible to redeem their *fellow-actors*. I was uneasy till I had made the monumental pile of octavos and folios, "wherein I saw them quietly inurned, open its ponderous and marble jaws," and "set the imprisoned wranglers free again." It is possible that some of that numerous race of orators, who have sprung up within the last ten years, to whom I should certainly have first paid my compliments, may not be satisfied with the space allotted them in these volumes. But I cannot help it. My object was to revive what was forgotten, and embody what was permanent; and not to echo the loquacious babblings of these accomplished persons, who, if all their words were written in a book, the world would not contain them. Besides, living speakers may, and are in the habit of printing their own speeches. Or even if this were not the case, there is no danger, while they have breath and lungs left, that they will ever suffer the public to be at a loss for daily specimens of their polished eloquence and profound wisdom.'

He also informs us that he has endeavoured to make his work

'A history of the progress of the language, of the state of parties at different periods, of the most interesting debates, and in short, an abridged parliamentary history for the time: to make it serve as a common-place book of all the principal topics, of the *pros* and *cons* of the different questions, that may be brought into dispute, and to give the speeches of men who were not celebrated for their eloquence but for other things, as Cromwell, for example. If, therefore, any one expects to find nothing but eloquent speeches in these volumes, he will certainly be disappointed. A very small volume, indeed, would contain all the recorded eloquence of both houses of parliament.'

While we agree with Mr. Hazlitt in thinking that the notes and criticisms, which accompany the speeches, are too long and too frequent for a compilation of this nature, we must add our wish that these were the only objections to which they were liable. The criticisms, indeed, are of the boldest kind; and it would seem that their author is more anxious that his observations should excite sensation, than that they should produce conviction. His daring has in some instances struck out felicities, but, as is usually the case, has more frequently induced extravagancies. The essential requisites of a critic are not wanting in this writer; and he appears to offend more from a want of temper and of a strong or a properly directed moral sense, than from a deficiency of ability or judgment, of both of which the work before us furnishes striking occasional proofs: but his feelings seem to have undergone no discipline; caution he appears to disdain; it

costs him little to judge peremptorily; and he does not affect to deny that he has no very lively anxiety that his decisions should be clear of injustice. In almost all his critiques, ability and harshness, discrimination and temerity, are intermixed in various proportions.

The modern reader will be amused with the view of economical reforms which was entertained by that great oracle of the law, Sir Edward Coke. The editor observes that the learned sage, as was customary with him, begins his speech with latin quotations :

'*Necessitas affectata, invincibilis, et improvida.* The two last, he said, break all laws and orders, and must be supplied: but if their necessities came by wantonness, then no such cause to give. *Neutralitas nec amicos parit, nec inimicos tollit. Commune periculum, commune auxilium.* No king can subsist in an honourable estate without three abilities: First, To be able to maintain himself against sudden invasions. Secondly, To aid his allies and confederates. Thirdly, To reward his well-deserving servants. But he urged, There was a leak in the government, of which leak such as these were the causes: frauds in the customs; treaty about the Spanish match; new invented offices with large fees; old unprofitable offices, which the king might justly take away with law, love of his people, and his own honour; the presidentships of York and Wales; multiplicity of offices in one man; every officer to live on his own office; the king's household out of order; new tables kept there made the leakage the greater; voluntary annuities or pensions, which ought to be stopped till the king was out of debt, and able to pay them. In the 4th of Henry IV. no man was to beg of the king till he was out of debt. Lastly, that all unnecessary charges, costly diet, apparel, buildings, &c. increase still the leakage.

'To apply some means for remedy, the multiplicity of forests and parks, now a great charge to the king, might be drawn into a great benefit to him; that understanding officers be employed in the king's house to reduce it to its ancient form.'

We give the observations on Sir John Elliott's speech, as being in the author's best manner. They are just, and well expressed ;

'The following is a noble instance of parliamentary eloquence; for the strength and closeness of the reasoning, for the clearness of the detail, for the earnestness of the stile, it is admirable: it in some places reminds one strongly of the clear, plain, convincing, irresistible appeals of Demosthenes to his hearers. There is no affectation of wit, no studied ornament, no display of fancied superiority; his whole heart and soul are in his subject, he is full of it: his mind seems as it were to surround and penetrate every part of it; nothing diverts him from his purpose, or interrupts the course of his reasoning for a moment. The force and connection of his ideas give vehemence to his

his expressions, and he convinces others, because he is thoroughly impressed with the truth of his own opinions.'

We shall also extract a few passages from the speech to which these remarks are prefixed, in order to shew that they are well applied :

'We sit here as the great council of the king, and in that capacity, it is our duty to take into consideration the state and affairs of the kingdom; and, when there is occasion, to give a true representation of them by way of counsel and advice, with what we conceive necessary or expedient for them.

'In this consideration I confess many a sad thought hath affrighted me, and that not only in respect of our dangers from abroad, which yet I know are great, as they have been often prest and dilated to us; but in respect of our disorders here at home, which do inforce those dangers, and by which they are occasioned: for I believe I shall make it clear unto you, that both at first, the cause of these dangers were our disorders, and our disorders now are yet our greatest dangers; and not so much the potency of our enemies, as the weakness of ourselves does threaten us: and that saying of the father may be assumed by us, *non tam potentia sua quam negligentia nostra.* Our want of true devotion to heaven, our insincerity and doubling in religion, our want of councils, our precipitate actions, the insufficiency or unfaithfulness of our generals abroad, the ignorance or corruption of our ministers at home, the impoverishing of the sovereign, the oppression and depression of the subject, the exhausting of our treasures, the waste of our provisions, consumption of our ships, destruction of our men, these make the advantage to our enemies, not the reputation of their arms; and if in these there be not reformation, we need no foes abroad; time itself will ruin us.'

In another part of the speech, Sir John Elliott insists on the want of councils under which the nation laboured, which he calls

'That great disorder in a state, with which there cannot be stability. If effects may shew their causes, as they are often a perfect demonstration of them, our misfortunes, our disasters serve to prove it, and the consequences they draw with them. If reason be allowed in this dark age, the judgment of dependencies and foresight of contingencies in affairs do confirm it; for if we view ourselves at home, are we in strength, are we in reputation equal to our ancestors? If we view ourselves abroad, are our friends as many, are our enemies no more? Do our friends retain their safety and possessions? Do not our enemies enlarge themselves, and gain from them and us? To what counsel owe we the loss of the Palatinate, where we sacrificed both our honour and our men sent thither, stopping those greater powers appointed for that service, by which it might have been defensible. What counsel gave direction to the late action, whose wounds are yet bleeding; I mean the expedition to Rhee, of which there is yet so sad a memory in all men? what design for us,

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or advantage to our state could that import! You know the wisdom of your ancestors, and the practice of their times, how they preserved their safeties: we all know, and have as much cause to doubt as they had, the greatness and ambition of that kingdom, which the old world could not satisfy. Against this greatness and ambition, we likewise know the proceedings of that princess, that never to be forgotten, excellent queen, Elizabeth, whose name, without admiration, falls not into mention even with her enemies; you know how she advanced herself and how she advanced the nation in glory and in state; how she depressed our enemies, and how she upheld her friends; how she enjoyed a full security, and made them our scorn, who now are made our terror!'—

'For the oppression of the subject, which, as I remember, is the next particular I proposed, it needs no demonstration; the whole kingdom is a proof; and for the exhausting of our treasures, that very oppression speaks it. What waste of our provisions, what consumption of our ships, what destruction of our men have been, witness that journey to Argiers—witness that with Mansfield—witness that to Cadiz—witness the next—witness that to Rhee—witness the last (I pray God we may never have more such witnesses); witness likewise the Palatinate—witness Denmark—witness the Turks—witness the Dunkirkers—witness all. What losses we have sustained! how we are impaired in munition, in ships, in men!

'It is beyond contradiction, that we were never so much weakened, nor ever had less hope how to be restored.

'These, Mr. Speaker, are our dangers; these are they which do threaten us; and these are like the Trojan horse brought in cunningly to surprise us. In these do lurk the strongest of our enemies, ready to issue on us, and if we do not speedily expel them, these are the signs, these the invitations to others;—these will so prepare their entrance, that we shall have no means left of refuge or defence; for if we have these enemies at home, how can we strive with those that are abroad? if we be free from these, no other can impeach us; our ancient English virtue, like the old Spartan valour, cleared from these disorders, our being in sincerity of religion and once made friends with heaven; having maturity of councils, sufficiency of generals, incorruption of officers, opulency in the king, liberty in the people, repletion in treasure, plenty of provisions, reparation of ships, preservation of men—our ancient English virtue, I say, thus rectified, will secure us; and unless there be a speedy reformation in these, I know not what hopes or expectations we can have.

'These are the things, sir, I shall desire to have taken into consideration; that as we are the great council of the kingdom, and have the apprehension of these dangers, we may truly represent them unto the king; whereunto I conceive we are bound by a treble obligation, of duty to God, of duty to his Majesty, and of duty to our country.

'And therefore I wish it may so stand with the wisdom and judgment of the house, that they may be drawn into the body of a remonstrance, and in all humility expressed, with a prayer unto his Majesty, that for the safety of himself, for the safety of the kingdom,

dom, and for the safety of religion, he will be pleased to give us time to make perfect inquisition thereof, or to take them into his own wisdom, and there give them such timely reformation as the necessity and justice of the case doth import.

'And thus, sir, with a large affection and loyalty to his Majesty, and with a firm duty and service to my country, I have suddenly (and it may be with some disorder) expressed the weak apprehensions I have, wherein, if I have erred, I humbly crave your pardon, and so submit myself to the censure of the house.'

A passage which introduces the speeches of Lord Somers appears to us to be temperate, just, and sensible:

'John, Lord Somers, was born 1652, and died 1710. He was member for Worcester in the convention parliament, where he was appointed to manage the conference with the lords, on the abdication of king James, and in 1697 was made lord chancellor. He was one of the principal persons employed in bringing about the revolution. From this and the following speeches two things appear to me tolerably clear, in opposition to the theories both of Mr. Burke and Dr. Price on the subject; that the great constitutional leaders who were concerned in producing this event, believed first, that the hereditary right to the crown was not absolute, but conditional; or that there was an original fundamental compact between the king and people, the terms of which the former was bound to fulfil to make good his title; secondly, that so long as these conditions were complied with, the people were bound to maintain their allegiance to the lawful successor, and not left at liberty to choose whom they pleased, having no other law to govern them in their choice than their own will, or fancy, or sense of convenience. There was indeed an estate of inheritance, but then this was tied down and limited by certain conditions, which, if not adhered to, the estate became lapsed and forfeited. There was no question, as the case stood, either of sovereign absolute power, or of natural rights: the rights and duties of both parties were defined and circumscribed by a constitution and order of things already established, and which could not be infringed on either side with impunity; that is, they were exactly in the state of all contracting parties, neither of them independent, but each having a check or control over the other: the one had no right to enforce his claim if he did not perform what was *in the agreement*, and the other party, so long as this was done, could not be *off their bargain*. The king could not therefore be said to hold his crown "in contempt of the people," for both were equally responsible and bound to one another, and both stood equally in awe of one another, or of the *law*. But in case of any difference on this head, the right to decide must of course belong to those who had the power; for by the very nature of the thing there is nothing to restrain those who have power in their hands from exercising it, but the sense of right and wrong; and where they think they have a right to act, what is there to hinder them from acting in vindication of what they conceive to be their right? I am not here entering into the abstract question of government, nor do I pretend to say that this is the true

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law and constitution of England; I am only stating what was understood to be so by the prime movers and abettors of the revolution of 1688.'

Conceit and petulance, arising out of reprehensible ignorance, no where appear more offensive than in the editor's observations on Lord Hardwicke:

'Philip Yorke, (afterwards earl of Hardwicke,) was born 1690, died 1764. He was brought into parliament for Lewes in Sussex in 1718. In 1736, he was made lord chancellor, which situation he held for twenty years. He is said to have been a great lawyer. If so, a great lawyer may be a very little man. There is in his speech a *petiteness*, an insignificant subtlety, an affected originality, a trifling formality, which any one, not accustomed to the laborious fooleries and idle distinctions of the law, would be ashamed of. All those of his speeches that I have read are in the same minute stile of special-pleading, accompanied with the same apologies for the surprize which must be occasioned by his microscopical discoveries and methodical singularities.'

A better temper prevails in the following sketch:

'The honourable C. J. Fox was born Jan. 13, 1748. He was educated first at Eton and afterwards at Hertford College, Oxford. He was returned to Parliament for Midhurst in 1768. He was at first on the side of ministry, but declared himself on the side of opposition on the dispute with America. He became secretary for foreign affairs in 1782, and again in 1806, when it was too late for his country and himself. He died September 1806. Of this great man I shall speak more at large when I come to his later speeches. The following boyish rhapsody, on a question relating to the Lowther estate, is remarkable only for its contrast to the speeches which he made afterwards—for its affectation and bluster and imbecility. It may be easily believed, as it is reported of him, that at the time he made this and other speeches like it, he wore red heels and blue powder, and was distinguished as the greatest coxcomb in Europe. He was not then the same figure that I afterwards beheld in the Louvre, with hairs grown grey in the service of the public, with a face pale and furrowed with thought, doing honour to the English character as its best representative, conciliating by his frank, simple, unaffected manners, the affection and esteem of strangers, and wandering carelessly and unconsciously among those courts and palaces, whose profound policy and deep-laid machinations he alone, by his wisdom and the generous openness of his nature, was able to resist. His first acquaintance with Burke seems to have been the æra of his manhood; or rather, it was then that he first learned to know himself, and found his true level. A man in himself is always the same, though he may not always appear to be so.'

As a favourable specimen of the author's critical powers, we subjoin a quotation from his elaborate account of Mr. Burke's merits as a speaker and an author.—Referring to his views of politics, Mr. H. says:

'The

'The simple clue to all his reasonings on this subject is, I think, as follows: He did not agree with some writers, that that mode of government is necessarily the best which is the cheapest. He saw in the construction of society other principles at work, and other capacities of fulfilling the desires, and perfecting the nature of man, besides those of securing the equal enjoyment of the means of animal life, and doing this at as little expence as possible. He thought that the wants and happiness of man were not to be provided for, as we provide for those of a herd of cattle, merely by attending to their physical necessities. He thought more nobly of his fellows He knew that man had affections and passions and powers of imagination, as well as hunger and thirst and the sense of heat and cold. He took his idea of political society from the pattern of private life, wishing, as he himself expresses it, to incorporate the domestic charities with the orders of the state, and to blend them together. He strove to establish an analogy between the compact that binds together the community at large, and that which binds together the several families that compose it. He knew that the rules that form the basis of private morality are not founded in reason, that is, in the abstract properties of those things which are the subjects of them, but in the nature of man, and his capacity of being affected by certain things from habit, from imagination, and sentiment, as well as from reason.

'Thus, the reason why a man ought to be attached to his wife and children is not, surely, that they are better than others, (for in this case every one else ought to be of the same opinion) but because he must be chiefly interested in those things which are nearest to him, and with which he is best acquainted, since his understanding cannot reach equally to every thing; because he must be most attached to those objects which he has known the longest, and which by their situation, have actually affected him the most, not those which in themselves are the most affecting, whether they have ever made any impression on him or no; that is, because he is by his nature the creature of habit and feeling. and because it is reasonable that he should act in conformity to his nature. He was therefore right in saying that it is no objection to an institution, that it is founded in *prejudice*, but the contrary, if that prejudice is natural and right; that is, if it arises from those circumstances which are properly subjects of feeling and association, not from any defect or perversion of the understanding in those things which fall properly under its jurisdiction. On this profound maxim he took his stand. Thus he contended, that the prejudice in favour of nobility was natural and proper, and fit to be encouraged by the positive institutions of society; not on account of the real or personal merit of the individuals, but because such an institution has a tendency to enlarge and raise the mind, to keep alive the memory of past greatness, to connect the different ages of the world together, to carry back the imagination over a long tract of time, and feed it with the contemplation of remote events: because it is natural to think highly of that which inspires us with high thoughts, which has been connected for many generations with splendour, and affluence, and dignity, and power, and permanence. He

also conceived, that by transferring the respect from the person to the thing, and thus rendering it steady and permanent, the mind would be habitually formed to sentiments of deference, attachment, and fealty, to whatever else demanded its respect: that it would be led to fix its view on what was elevated and lofty, and be weaned from that low and narrow jealousy which never willingly or heartily admits of any superiority in others, and is glad of every opportunity to bring down all excellence to a level with its own miserable standard. Nobility did not therefore exist to the prejudice of the other orders of the state, but by, and for them. The inequality of the different orders of society did not destroy the unity and harmony of the whole. The health and well-being of the moral world was to be promoted by the same means as the beauty of the natural world; by contrast, by change, by light and shade, by variety of parts, by order and proportion. To think of reducing all mankind to the same insipid level, seemed to him the same absurdity as to destroy the inequalities of surface in a country, for the benefit of agriculture and commerce. In short, he believed that the interests of men in society should be consulted, and their several stations and employments assigned, with a view to their nature, not as physical, but as moral beings, so as to nourish their hopes, to lift their imagination, to enliven their fancy, to rouse their activity, to strengthen their virtue, and to furnish the greatest number of objects of pursuit and means of enjoyment to beings constituted as man is, consistently with the order and stability of the whole.'

From the editor's subsequent account of Burke and Fox, we could select some striking passages: but highly as we regard the talents and attainments of the former, we think that they are here considerably over-rated. While Mr. Hazlitt ably and correctly describes Burke's pre-eminence as a reasoner, he gives his sanction to a description of that orator which is totally inconsistent with the effects which he produced, and with the admission which Mr. H. had himself before made. We must, however, now take leave of these profitable and amusing volumes. The selections made in them are as creditable to the editor's judgment, as the observations which accompany them are indicative of his abilities.

Jo.

ART. VII. *The Resurrection*, a Poem. By John Stewart, Esq. Author of "The Pleasures of Love." 12mo. pp. 253. 7s. Boards. Longman and Co. 1808.

IT has been often remarked that poetry is not the taste of the present age; a reflection which, though intended to fall on the times, bears heaviest on the poets, since, if a general disrelish of poetry be excited, to what cause can we attribute it but to the multitude of indifferent compositions which are

published under this title? Whatever is truly excellent will be sure of obtaining praise. When, however, the quantity of indifferent productions, in any department of literature, vastly exceeds that of the good, it becomes a dead weight in the market; and those persons to whom these commodities belong endeavour to console themselves under a heavy sale, by inveighing against the bad taste of their contemporaries.

We have sometimes been accused of ill-nature, and even of a want of judgment, because we have not approved the trash which has been obtruded on us under the name of verse; and perhaps in the present instance Mr. Stewart will be inclined to arraign our taste, because we cannot extend that kind of commendation to his work which he may consider it as intitled to receive. He talks of 'the daring *ardor* of his verse;' we shall only talk of his *daring*; for he has ventured on a subject to which his powers are certainly unequal. Doubtless he means well, his thoughts are generally good, and occasionally they are expressed with felicity: but, as a whole, his production is defective; *magnis excidit ausis.* In the first four books, much extraneous and far-fetched matter is introduced; and we do not arrive at the professed subject of the poem till we encounter the fifth book. To a considerable portion of the verse, *Redemption* would have been a better title than *Resurrection*, since the life and ministry of our Saviour are very fully displayed. Mr. S., however, does not confine himself to scripture-history. His epic net is spred to catch fish of all kinds. A glance at the several arguments would confirm this remark: but we shall copy only that of the second book, to shew how much prefatory matter is introduced:

'The proposed atonement of Christ having been announced, the Second Book introduces the departure of the angel Gabriel to prepare for the incarnation —Of his descent, and appearance to Zechariah at the altar of incense.—Of his visit to Mary.

'Of midnight, and the appearance of the angels to the shepherds. —Of the adoration of the wise men.—Of visions.—Jacob's ladder. —Of the influence and effect of dreams.—Calphurnia.—Of Joseph's warning.

'Of Herod.—Massacre of the innocents.—Of the Saviour's return to Galilee.—Offering up at the temple.—Of Simeon.

'Of the baptism of Christ at Judea.—His triumph over Satan.—Miracles at Cana.—Bethesda.—Siloam.—Raising of Jairus' daughter. —Miracle of the loaves and fishes.—Christ walks on the sea —Rebukes the storm.

'Of the Saviour's doctrine, and the happy consequences ensured by its adoption.—Its inefficacy on the wickedness and obduracy of the Jewish nation.

'Of

'Of the last supper.—Judas tempted.—Christ's address to Heaven.—He passes Cedron.—Mount of Olives.—Christ's Trials.—His Agony.—Appearance of the Angel.—Christ's Resignation.—Betrayed by Judas.

'The Saviour scourged.—Of his sufferings.—Of his Death.—Shock of the earthquake.—Partial resurrection.—Conversion of the Roman soldiery.—Calvary.'

Might not the poet, with equal propriety, have begun at Genesis and gone through the Old Testament?—So much for judgment. Now for execution. Here Mr. S., we are sorry to say, displays little *ardor*; and sacred history gains no additional attractions from his verse. His epithets are often unhappy; and that which we have marked in italics, in the following extract, is a glaring instance of the kind, while the whole passage will prove the justness of our criticism:

'The Saviour's breast now all his trials fill,
As he prepares to meet th' Almighty will.
Now Satan riots in Iscariot's breast,
Urges his guilt, and spurs him to the test,
Till, won by lucre, swift he takes his way,
The Master, God, and Saviour to betray.—
Then, supper ended, Jesus raised his eyes
Earnest on heav'n, and pierced the highest skies:
"O Father! now is come the trying hour,
To show thy glory, and to prove my power;
O let the stream of life unfailing flow
For all who seek salvation's path below!
Show all that glory which for me you made
Ere the foundations of the world were laid;—
And grant, O Father! those thy mercies give,
May see my glory, and with me may live."
Then, rising pensive, over Cedron's brook
The much-loved way the anxious Saviour took;
His chosen few to Olivet he leads;
Serenely mild the Paschal Lamb precedes,
Whose sprinkled blood shall bid the wrath to cease,
And sooth the *burning* of our God to peace!
O'er midnight's reign impervious shades prevail,
And not an echo murmur'd to a gale;
Arrived, their steps apart Messiah led,
And, deep opprest with mortal anguish, said,
"Even to death, the sins of mankind roll
Their leaden burthen o'er my troubled soul;—
Tarry ye here, and pray."——He onward goes,
And bent to earth in pray'r more fervid glows:
"Now, O my Father! if thou wilt, I pray
This bitter cup from me may pass away:—
But not my will, but thine,"—An Angel near
Stands to uphold;—his fainting spirits cheer,

While

While seem to struggle on his holy *brow*
The drops of agony in bloody *flow*.—
Assured—resign'd, he now up-rises calm,
And o'er his heart receives celestial balm.—
When lo! apostate Judas, with a kiss
Betrays the Lord of glory and of bliss!
Sees by the ruffian-crew his malice bred
His Master mild to persecution led,—
Him, who had bade his hopes to heaven aspire,
And fed with bread of life each pure desire!
But envy soon removed each virtuous guest,
Bade Belial sway despotic in his breast,
And gave the lust of gold dominion o'er the rest.
Lo! where the trickling drops of blood pursue
The thirsty thong; for man's salvation due!
Lo! where the Lord of life, derided, stands,
Crown'd with the platted thorns by impious bands!
Lo!—where the God of Nature yields his breath,
And seals redemption by a lingering death;
While heav'n's grand orb disdains its wonted light,
And curtains noon-day with the pall of night!—
Rent is the veil,—the yawning tombs resign
Their startled dead, and own the shock divine;
While, prone to earth, the guardian soldiers fall,
And "God,"—and "Nature's God,"—converted call.'

We have elsewhere '*wandering* rocks' (p. 15.), '*speakless* glory' (p. 26.), '*livid* form,' for living (p. 31.), '*flickering* spear' (p. 29.), '*red rills*' (p. 73.), for blood; '*fairy* trees' (p. 83.), '*rushing* wall (p. 91.), '*echo-startled* ball (p. 102.), 'crackling cordage *roars*' (p. 43.), &c. Such couplets as the following manifest no 'daring ardor of verse:'

'But face to face, the Great First Cause to see
Through all the endless ages *that shall be*.' (p. 73.)

'Beyond the planets' range may soar to be,
And paths unpierced by mortal ken to see.' (p. 74.)

'And scorn'd to sell eternity of bliss
For a frail world of vanity like this.' (p. 62.)

Mr. S. frequently avails himself of the proposition *to*, in order to help out the last foot of his lines. In a single page (118.) we have

'Would seek admission to our world *to* gain,

and

'The mighty doors, invisible *to* steer.'

May we not also ask what *steering a door* means?

Something like imagination is attempted in the fourth book, on the intermediate state; into which the poet is conducted by an angel: but nothing except hackneyed images occur, and we are not sorry when the angel quits him.

When Mr. S. arrives at his professed subject in the last book, his verse assumes more than usual energy; and we shall give a specimen from this best part of the poem, though even here we are offended by many tame couplets:

'Hark! in deep tone the bursting thunders roll,
Rock the high sky and rend the echoing pole;—
Hark! to the awful blast th' Archangels sound,
When the last trumpet shakes the world around:—
"Thou waning Earth! resign each moulder'd form;
Wake, sleeper, wake, nor fear creation's storm!
Ye ocean-waves! where'er your billows sweep,
Yield the long dead from all your oozy deep,
Disgorge your victims, every corse restore,
Death has expired, and time shall be no more!"
Swift through the lucid fields the Seraphs fly,
Unbar the tombs, and, lo! disclosed they lie;—
The marble cerements burst—in glad surprise,
Ope from long sleep the death-extinguish'd eyes,
And view, in chasten'd joy, and new amaze,
O'er ether's vast unnumber'd visions blaze.

'Now the wide earth, from all her loneliest shores,
Wakes ages past, the earliest dead restores;
Fires every eye and sinews every hand,
From burning Sego to the Scythian land,
From nameless climes the countless myriads move,
To meet the awful Majesty above!
There, the dark colours of the torrid zone,
There, every shade the frigid regions own,
Obey alike the mighty trumpet's call,
And their same judge the one great Lord of all!
There too the sea, o'er all her trembling bed,
Sees vital vigour nerve the scatter'd dead;
Though the bleach'd bones in rude confusion lay,
Ten thousand fathoms 'neath her briny way,
Each shall know each, and every limb retain
Its long-lost pride of symmetry, again.
What lovely form, from yonder opening tomb,
Rises to life, in beauty's fairest bloom?
Close on her bosom smiles an infant fair,
That seems impatient for the paths of air;
One snowy arm the riven stone divides,—
Swift through the chink the rosy cherub glides!
One gentle arm the eager boy restrains,
Who, just released, the buoyant azure gains;
And on his cheek while beams of triumph glow,
And from her eyes while dews of rapture flow,
Around the heart hope's vivid splendours play,
And charm their spirits to the realms of day.
To the four winds of heav'n, wide o'er the sky
On nimble plumes the floating Cherubs fly;
Heralds of God! in splendid phalanx steer,

To

To urge the tardy, and the just to cheer;
'Midst starry spheres to rule, with guardian care,
The untried voyage through the deep of air:—
Now o'er the virtuous breast new pleasure steals,
And all the soul celestial transport feels;
Near, and more near, it views with fond surprise
Unnumber'd worlds in long succession rise,
Sees the blue vault with thronging millions shine,
And every orb its rival dead resign;
And, nearer still, with eagle-glance surveys
The flaming sun, nor winks beneath the blaze.'

Why Sir Isaac Newton should be the first fruits of the Resurrection, we cannot understand: but, after the above general account, the philosopher takes the lead in the following couplet:

'See! o'er his brow while lambent glories play
Immortal Newton feels the vital ray.'

In the conclusion, the author professses his object to have been 'to inspire to virtue,

'And wake to light the blinded world below;'

and, actuated by so benevolent a design, he certainly may lay claim to some indulgence: but we cannot excuse ourselves from gently reminding him that passages of scripture exhibited in insipid and nerveless rhimes can reach the mind with no augmented energy, and that this kind of literary dawdling has not the shadow of a title to the name of poetry. By the notes, a respectable appendix is formed, and we should not be surprized if readers in general preferred Mr. S.'s prose to his verse; since these illustrations are creditable to his reading, his taste, and his feelings.—In one of them, he quotes from Zimmerman a pleasing little anecdote, referring to the emblematical use of that beautiful flower, the *Rose*:

'Roses were the fairest offering a lover could make his mistress, and its beauties universally assimilated to hers.—"What fashionable lover (says the author on Solitude) ever painted his passion for a lovely mistress with such laconic tenderness and effect as the village chorister of Hanover did, on the death of a young and beautiful country-girl with whom he was enamoured, when, after erecting in the cemetry of the cathedral a sepulchral stone to her memory, he carved, in an artless manner, the figure of a blooming rose on its front, and inscribed beneath it these words, "*C'est ainsi qu'elle fut.*"

The idea was delicate and feeling: but unfortunately the cold and colourless stone, in which the device was wrought, was more emblematical of the departed than of the animated beauty; and the words might rather have been "*C'est ainsi qu'elle est.*"

ART. VIII. *The London Medical Dictionary*; including under distinct Heads every Branch of Medicine, viz. Anatomy, Physiology, and Pathology, the Practice of Physic and Surgery, Therapeutics, and Materia Medica; with whatever relates to Medicine in Natural Philosophy, Chemistry, and Natural History. By Bartholomew Parr, M.D. F.R.S. Lond. and Edin., and Senior Physician to the Devon and Exeter Hospital. 2 Vols. 4to. and 1 of Plates. 4l. 16s. Boards. Johnson, &c. 1809*.

ART. IX. *The Edinburgh Medical and Physical Dictionary*, containing an Explanation of the Terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. &c. as employed in the present improved State of Medical Science; and also, a copious Account of Diseases and their Treatment, agreeably to the Doctrines of Cullen, Monro, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have Occasion to refer to the Writings of the Ancients. With many Plates. By Robert Morris, M.D., James Kendrick, Surgeon, F.L.S., and others. 4to. 2 Vols. 4l. 4s. Boards. Bell and Bradfute, Edinburgh; Ostell, London. 1807.

THE similarity in the form and object of these two works, and the circumstance of their being published within a short distance of time from each other, naturally suggest the idea of instituting a comparison between them, and on this account we have placed them under one article. With respect to the manner in which they are ushered into the world, we see no obvious reason for giving a preference to either of them above the other; they both appear under the sanction of creditable names, and they are both sent out in a respectable form, as far as the size of the volumes and their typographical execution are concerned. The editor of the London Dictionary, however, is somewhat more ample in his professions of originality, and claims to himself a degree of scientific consequence which may perhaps operate rather to the disadvantage of the work, by extravagantly raising the expectations of the reader. With these impressions on our minds, we entered on a more minute examination of the merits of the two performances; and in order to form a just estimate, we compared together a number of individual articles, the result of which we shall lay before our readers.

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* An edition of this London Dictionary appeared in the year 1807, but was called in, and supplanted by the present.

We begin with the article *Febris* in the London Dictionary. After some general remarks on the pathognomonic symptoms, we have a good report of the method in which the disease makes its attack, and the history of a single paroxysm is detailed in a clear and characteristic manner. Some observations on the different theories of fever then follow, beginning with the doctrines of the antients, proceeding to those of Boerhaave, Hoffmann, and Stahl, and concluding by a detail of the opinions of Cullen and Darwin. This historical sketch is in general well executed; though with respect to the last author it is imperfect, in not noticing the important agency which the principle of association is supposed to have in his theory. The Brunonian doctrine is omitted. The writer afterward gives his own opinion on the theory of fever; which is that it depends on simple debility, that this debility prevails during the whole course of the disease, that there is properly no re-action, and that what has been referred to this cause is owing to a want of a due balance between the muscular and the nervous system. Contagion and marsh effluvia are regarded as the only remote causes of fever, and the author appears to consider all the different species of the disease as essentially similar. He believes in the existence of the critical days, and forms his prognosis principally on the degree in which the nervous system is affected. The disease, it is said, may sometimes be altogether extinguished by evacuations, or the application of cold; when it has taken place, the indications are, to lessen the heat, to restore the balance of the circulation, and to support the strength. The writer makes no mention of the cold affusion, speaks highly of the beneficial effects of purgatives, and is partial to the use of camphor. Bleeding, he admits, may relieve topical congestion: but he seems to consider it, even in the fever of America, rather as a piece of fortunate temerity, than as a practice which can be established on any scientific principles. He is not fond of bark, and is moderate in his use of wine. He concludes, as is his usual custom, with giving a list of references, which in this case is incomplete and ill-selected.—The article, on the whole, is respectably written, and exhibits a greater air of originality than might have been expected in a work of this description.

As a continuation of the same subject, we perused the article *Contagion*, under which we found a good account of the acid-fumigations; and under the word *Cold*, the medical effects of this agent are stated with tolerable accuracy: but here we were still more surprized than on the former occasion, to find only a very slight mention of Dr. Currie or his

"Reports." We cannot consider this omission as the effect of mere accident.

In the Edinburgh Dictionary, the article *Fever* is extended to a considerable length, but it will be found on examination to be very much inferior to that of the London Dictionary. It is in fact nothing more than a dull abstract of the first five chapters of Cullen's practice. Each paragraph is given substantially, and sometimes almost literally; we find no deviation from his authority; and the writer does not intimate that any alteration in theory, or improvement in practice, has taken place since the publication of the "First Lines." For the treatment, we are referred to the different species of fever. On turning to *Typhus*, we find a very meagre and inadequate account of the management of this disease. We are indeed informed that, under the words *Cold Affusion*, we shall meet with 'some interesting observations on the theory of the contagious typhus,' but we searched in vain for them. We have, however, a fair account of Dr. Currie's practice and observations. Under the article *Fumigation*, nothing is said of any process except that of Dr. Smyth; nor do we find any mention of the muriatic vapor, or of the experiments of the French chemists. *Cold* is treated more at length than in the London Dictionary, but it is rather a general than a medical article.

As an exemplification in the surgical department, we mention the article *Aneurism*. In the London Dictionary, we find a correct account of the formation of the disease, of its different species, and of their symptoms, but the view of the treatment is indifferently executed. The general principle, on which the improvement of Mr. Hunter was founded, is not stated; we have a scanty description of what is called 'the operation for aneurism in the humoral artery;' and only a slight intimation that the same process may be employed in the popliteal aneurism.—The corresponding article in the Edinburgh Dictionary is much more ample and satisfactory; and it gives a full and clear view of the modern improvements that have been introduced into the operation, by Hunter in the first instance, and since his time by Abernethy, Bell, and others.

In the article *Cataract*, we think that the London Dictionary has the advantage; the account which it gives is, on the whole, satisfactory and well digested: while the Edinburgh editor has done little more than introduce long abstracts and quotations from the writings of Pott.

With regard to the physiology of the two works, we may instance what is said respecting *Animal Heat*. We were for some

some time searching for this subject in the London Dictionary, and at length we found it placed under *Calidum internum*. The substance of the information is however valuable, and it exhibits a correct idea of the present state of opinions on this point; some farther information may also be obtained from the article *Caloric*. In the Edinburgh Dictionary, the subject of Caloric is treated more at length, but a large part of what is said is entirely foreign to medicine; and the article *Animal Heat* consists principally of some vague and trifling objections to the hypothesis that is derived from the decomposition of the air by respiration, founded, as we are informed, on the experiments and opinions of a Mr. Tupper.

On the subject of *Materia Medica*, we shall particularize the article *Columbo*, which we are induced, on account of its brevity, to quote from each of the works; at the same time observing that it affords a favourable specimen of the Edinburgh performance:

London Dictionary.

'COLU'MBO, COLU'MBA, COLUMO'BE, or in the Portuguese language, *raijs de Mosambique*.

'It is produced in Asia, from whence it was transplanted to Columbo, a town in the island of Ceylon, and from whence all the East Indies are supplied with it.

'The plant is not known; but from a note in Commerson's Herbal, it appears probable that it is a species of the *menispermum*, which he styled *palmated*, not known to Linnæus. It is bristled with hair, has leaves with five lobes, often palmated; the base at the heart and the lobes are often sharp pointed.

'It is brought into Europe in circular pieces of different sizes, some of which are three inches diameter; its sides are covered with a thick wrinkled bark, of a dark brown hue externally; when cut transversely, they exhibit a large central disk, with brown streaks, and yellow points. The root consists of three laminæ; viz. the cortical, which in the larger pieces is a quarter of an inch thick; the ligneous, which is about half an inch; and the medullary, which forms the middle, and is near an inch in diameter. This last is softer than the other parts, and, when chewed, seems to be very mucilaginous. Many small fibres run longitudinally through it. The cortical and ligneous parts are divided by a circular black line.

'It hath an aromatic smell, but is disagreeably bitter, and slightly pungent to the taste, is supposed to be almost a specific in the cholera morbus, nausea, vomiting, diarrhœa, bilious fever, indigestion, and most other disorders of the stomach and bowels. It is slightly sedative, corroborant, and antiseptic. The bark resists the putrefaction of animal flesh; and the root exceeds it in preserving the bile from putridity, or in correcting the putrescency which has already commenced. As it is not heating, it may be used in hectic fevers. A tincture of this root in brandy is a very useful remedy for moderating the retchings during the first months of pregnancy. Dr. Cullen says

it is a strong and agreeable bitter, and he has employed it in many instances of dyspepsia with great advantage. In checking vomiting it has frequently succeeded; but he has found it to fail even where there seemed to be a redundancy of bile; nor, in correcting the acrimony and putrescency of the bile, has it appeared more powerful than other bitters.

'It may be given in powder from ten grains to two drams, but the common dose is from fifteen to thirty grains, every three or four hours; and in bilious cases it should be joined with an equal part of vitriolated kali. The powder has been applied to ulcers, which, by common remedies, cannot be brought to a healing state; and Mr. Home thinks it next in efficacy, for this purpose, to rhubarb; nay, when rhubarb begins to lose its effect, columbo will frequently renew the healing process, and ultimately be successful.

'Distilled with spirit, it sends over little of its taste or smell; but the extract, made by evaporating its decoction in rectified spirit of wine, is better than the root itself in powder: about two-thirds of this root is obtained in the spirituous extract.

'The London college order the following preparation of the TINCTURE OF COLUMBO: Take of columbo-root, powdered, two ounces and a half; proof-spirits of wine, two pints; digest for eight days, and strain: one or two drams, or more, may be taken repeatedly in mint-water, or in an infusion of orange-peal: the last renders it the most grateful. It powerfully and speedily relieves those colic pains which arise from flatulence or indigestion.

'The EXTRACT OF COLUMBO-ROOT is made by digesting twelve ounces of columbo-root in powder four days, in three pints of rectified spirit of wine. After filtering this tincture, the residuum is boiled repeatedly in different waters, until it yields little or no taste to the liquor. The decoction is then strained and evaporated until six pints only remain: this is evaporated in a vapour-bath; and, when nearly finished the tincture is added, and the whole reduced to the consistence of a pill.

'See Cullen's Mat. Med., Percival's Essays, Medical and Experimental, vol. i. ed. 2. Notes to Sydenham by Wallis, vol. iv. p. 221.'

Edinburgh Dictionary.

'COLO'MBA; otherwise named, by different writers, *Columba*, *Calomba*, or *Colombo*. The root so called has only of late years been introduced into the materia medica. The natural history of it is not yet well known; but the plant which affords it, is said, by Wildenow, to be a species of *Bryonia*. This root, we are told, comes to us from Columbo, a town in Ceylon, in circular pieces, which are from half an inch or an inch to three inches in diameter; and divided into *frusta*, which measure from two inches to one quarter of an inch. From more recent accounts, however, we learn, that it is produced in Africa, in the country of the *Caffres*, and that it forms an important article of commerce with the Portuguese, at Mosambique, in the province of Tranquebar. The sides of this root are covered with a thick corrugated bark, of a dark brown hue on its external surface, but internally of a light yellow colour. From Dr. Percival's experi-

ments on this root, it appears, that rectified spirit of wine extracts its virtues in the greatest perfection. The watery infusion is more perishable than that of other bitters. An ounce of the powdered root, half an ounce of orange peel, two ounces of brandy, and 14 ounces of water, macerated 12 hours without heat, and then filtered through paper, afford a sufficiently strong and tolerably pleasant infusion. The extract made first by spirit and then with water, and reduced by evaporation to a pilular consistence, is found to be equal if not superior in efficacy to the powder. As an antiseptic, Columbo-root is inferior to the bark; but as a corrector of putrid bile, it is much superior to the bark; whence also it is probable, that it would be of service in the West India yellow fever. It also restrains alimentary fermentation, without impairing digestion; in which property it resembles mustard. It does not appear to have the least heating quality; and therefore may be used in phthisis pulmonalis, and in hectic cases, to strengthen digestion. It occasions no disturbance, and agrees very well with a milk diet, as it abates flatulence, and is indisposed to acidity. The London, Edinburgh, and Dublin Colleges direct a tincture of the Colombo-root.

'*Tinctura Columbæ.* Lond.

Take of Colombo, in powder, two ounces and an half;
Proof spirit of wine, two pints.
Digest them for eight days, and strain the tincture.

'The virtues of the columbo are possessed in a great degree by this menstruum, so as to render it a medicine of much effect; and it may be depended upon where the root is useful: but the root itself in powder, is more eligible, where no circumstances occur to prohibit its exhibition.'

Our general conclusion respecting the merits of these compilations is, on the whole, in favour of the London Dictionary; it seems to possess more originality; it is less made up by quotations; and the information is compressed into a smaller bulk. These remarks, however, principally apply to the *medical* articles, which appear to us to be the worst parts of the Edinburgh, and the best parts of the London performance: but, as these are the most important, they may fairly be considered as giving a character to the whole. The references in the London Dictionary, although often ill selected and imperfect, certainly impart to it an additional value: but, on the other hand, we think that the Edinburgh gentlemen have been more judicious in the selection of their articles; the London contains a great number of words that are totally obselete, and which are much better placed in a separate index, as has been done by the Edinburgh editors. Viewed generally, both the works are respectable in their way, and superior to any similar publication which we before possessed.

ART. X. *A Restoration of the Ancient Modes of bestowing Names on the Rivers, Hills, Vallies, Plains, and Settlements of Britain*; recorded in no Author. Exemplified in the Derivations of Roman-british, and later Denominations of Districts, Names of the principal Towns, and Appellations of the Features of Nature. From which nearly all the Explanations given to these Terms, by Verstegan, Skinner, Vallancey, Bryant, Borlase, Whitaker, Pryce, Macpherson, and other Etymologists, are shewn to be unfounded. To this Treatise are prefixed, the Principles by which Names were originally formed, from their primitive Gaelic Roots. By G. Dyer. 8vo. pp. 314. 7s. Boards. Johnson, &c.

THE ample detail contained in this title page sufficiently announces the object of the ingenious, learned, and in many of its parts entertaining volume to which it is prefixed. In his introductory observations, the worthy author informs us that, during his attempts to explore the etymologies of a few rivers and towns in the vicinity of Exeter, he satisfied himself 'that the names of rivers, and nearly all those of towns on streams, meant, at least partly, *water* or *stream*; and that *all* the common and known denominations for these, were insufficient to give peculiar and discriminative appellations to the streams of Great Britain only.' He adds, however, that 'although the names for streams and hills were thus infinitely multiplied, or rather varied, he perceived from repeated examination, that they were derived from the same original tongue.' He was thus induced to collect 'all the Gaelic names of water, stream, &c. to discover such as might have been the common and original ones; and in this inquiry he was perfectly gratified by a full discovery of these primitive terms. In chapter the first are selected words, varied as the reader will there find them, which compose the roots of all the rivers in Britain and Europe, if not in the greatest part of the world.'

Mr. Dyer next set himself down to the laborious task of analyzing the composition of the terms which he was examining, according to the principles that are supposed to have prevailed in the formation of languages generally. Proceeding in this course, he says:

'Time, application, and the reason of things, produced the following system of etymology, the author hopes, equally simple and satisfactory. It refers the reader to the language of our aboriginal ancestors, for the roots of appellations evidently given by them; and the proposed roots have a visible connection with the terms which they illustrate. Hence in the names of rivers, towns on streams, &c. the author finds the original words which bestowed the denomination, given in terms anciently signifying *water, stream, hill,* &c. joined often-

oftentimes with some discriminating marks indicative of their comparative magnitude; and in many cases describing and actually painting their relative situations.'

Mr. H. Lhuyd's conjecture, in regard to the application of prefixes, has been generally considered as well founded. It doubtless holds good as applied to the more antient dialects of this country; and Mr. Dyer, we conceive, is intitled to the benefit of it in support of his ingenious system.—Though we highly approve the present attempt to throw light on subjects which we may perhaps literally say have been hitherto involved in Cimmerian darkness, and though we admit that Mr. Dyer has been judicious and skilful as well as indefatigable in his labours, still we should not act fairly by the public, if we dissembled the scepticism which we feel with respect to his discoveries. Whether we are unreasonable in indulging this doubt, we shall enable our readers to be arbiters, by submitting to them a few specimens of the author's derivations:

'The river Colly is said to imply the *hazel brook*, from *coll* the hazel or nut tree, and *y* water. To every thing upon earth have streams been referred for names. In the Culm we were conveyed to heaven! But *y* in *Colly* implies not water, but is Gaelic for *shallow, low, little*; and *Col* has been shewn to mean stream: hence *Colly* is the shallow or little stream.

'*Y* or *i* are also diminutives in our own language, though not observed by grammarians: for we may say *Johnny* for little John; *Tommy* for little Tom, &c. And it should be observed that the final consonant is *doubled* to form the diminutive ending; and to shorten the sound of the vowel.'—

'The river Tamer, formerly Tamar, is derived from *Tam* Gaelic for stream, as has already been shewn, and *ar* great, or *err* border. Mr. Baxter, and others, derive it from *Tamerav*, the gentle river, though it is acknowledged to be *rapid* and even *violent* in many parts.'—

'The *Severn* is derived by *Malcolm* in his antiquities, as well as by several other writers, from *sab* Gaelic for strong, or from *saobh* raging, and *rian* the sea. But the construction of Mr. Malcolm's own language, the Gaelic, demands in old names, that the substantive should precede the adjective. Now *sab*, *sav*, or *sev* is water or stream, and *rian* the little sea; and hence the little sea stream would be a translation of Ptolemy's *Sabriana*. In like manner might the *Tamissa* mean the little sea, from *Tamh* the sea, and *is* a diminutive. Thus also as *amh*, *av*, *ov*, and *ob* may be considered the sea, the *Oby* would mean the little sea; and be so named to shew the vast size of the mouth of its stream, as well as of the stream itself.

'General Vallancey derives the Severn from "*sab* a division, and *rann* a word of the same meaning." "Hence, says he, the Severn a boundary river." But two divisions imply not one stream.

'The Romans, from whom Ptolemy received the name in his geography, latinized the *u* and *v* of the Britons by *b* in various instances,

stances, to which our authors have not attended.—Hence the stream might originally be pronounced or written *Savrian* or *Saurian*. The *i*, in latinizing, sometimes inserted by these people, was by the ancient Britons omitted. Thus a river in Ireland was named *Sauranus* or *Sauran*; and the *Severn* too was most likely, from what follows, so named by the ancient inhabitants of the country.

'The Welch, after the time of the Romans, changed the Irish *s* into *h*, and called this stream *Havren*; in which name the *i* inserted by the conquerors of the Britons, is suppressed. It appears therefore that the river, in the time of the Romans, might, by the natives, be written or pronounced *Savran* or *Sauran*. At what time, or by what steps, it became *Severn*, we need not enquire: but it is plain that the *r* in *Savran* was transposed to form *Savarn*; and from the mutability of *a* to *e*, the name became finally *Severn*.

'In many words a transposition of liquid or other letters hath, from various circumstances, taken place: thus *bryn*, Welsh for hillock, is in Armoric *bern*. The English word *crisp* was formerly written, and now is at some places pronounced *cyrps*. The *asp* or aspern-*tree* was written *aeps*, as still pronounced. A variety of other instances may be found in Lhuyd's archælogia, which prove that *Savran* may have become *Severn*, from the mutation of vowels, and transposition of the *r*.

'Having followed this name from *Sabriana* to *Severn*, through the necessary steps, I shall briefly state, that, independently of the *ancient* name, the reason of its spelling may be thus, much more concisely, shewn: *Sev* is stream; and *an*, or its synonyme *aun* changed to *arn*, means great; and the *Sevarn*, now *Severn*, means the *great stream*.'

'Street.—The word *street* is said, by Mr. Whitaker and others, to come from the Latin *stratum*, a paved way: but I perceive no reason for supposing that *street*, which is a name given to many of our *lanes* never paved, should have been generally derived from the Roman language. In the Gaelic, *straid* or *strait* is a STREET or LANE; and from this I conceive our word *street* is derived. In like manner *stream* and *string* were derived perhaps *originally* from the Gaelic *sreamh* and *sreng*.'

It is out of our power to enter into the disquisitions to which the perusal of this work would tempt us: but we recommend it to the lovers of etymology; who, if they add to their favourite pursuit an acquaintance with the antient dialects of the country, will derive much gratification from a volume which, though we must confess that it has not been entirely convincing to our minds, displays considerable talents, acquirements, and research.

Jo.

ART. XI. Αρχαὶ; *or the Evenings of Southill*, Book I. By Nicholas Salmon, Author of *Stemmata Latinitatis*, and other philological Works. 8vo. pp. 171. 5s. Boards. Mawman.

THIS gentleman pursues the track which was opened to English philologists by Mr. Horne Tooke; and though he is on the whole a respectful disciple, he ventures to criticise his master. He communicates his information in the form of a dialogue between himself and the particle *BY*; and it is the object of this first part of the work to rescue that word from the insignificance to which it had been reduced in the *Diversions of Purley*, where its meaning is asserted to be the same with that of its supposed Saxon root *Bith*.—We shall adduce a few passages, without much comment.

In answer to the interrogatory of the particle, 'what do you mean to say on my account, in opposition to Mr. Tooke?' the writer answers:

'I mean, contrary to his assertions, to prove that, in very many circumstances, you derive your name from words which do not merely denote existence, but which actually signify *operating*, *creating*, *making*, *forming*, *influencing*, or the like; that you appear as a *forerunner*, to whoever or whatever *is causing*, *has been causing*, or *will be causing* any thing to happen; that consequently, on many occasions, you act as a *forerunner* to *God* himself, the *Creator* of all things. I mean to prove that you, and your relatives, whether here or abroad, have always been, and will ever be, the forerunners of those that have performed, or shall perform, such actions as are reputed the most glorious: but, at the same time, from my wish to be strictly just, I must add that you, and your relatives, may be found to be the *forerunners* of those that perform the basest actions.

'*B*.—You seem indeed to know us thoroughly, by giving it to be understood that each of our names is equal to these indefinite expressions *who*, or *what*, *does* (did, or will do), *who*, or *what*, *causes* (did, or will cause) *to happen* or *to be done*. Much more meaning, then, is attached to mine, and to each of my relations' names than Mr. H. Took has asserted.

'*S*.—I have tried, beyond any man perhaps, to know you thoroughly, my dear little *By*, having reason to think that this knowledge would lead me to the object I had in view; and indeed, I found that each name of your relatives may also announce a being equal to either *who operates* any thing, or, *who co-operates* to any thing. In short, you, as well as your relatives, have always *an active influence*. By each of your names, one should understand as much as *Operator* or *Co-operator*, since you are the very *soul*, *spirit*, and *director*, in many of the events which take place, may take place, or have taken place. I hope that this definition of your worth, my dear little *By*, is agreeable to you; and that your relatives will not have reason to complain of me, if I often make them appear as possessing the very powers which I ascribe to you.

'*B*.—No,

'*B.*—No, certainly. But I do not always appear as the *Operator of*, or the *Co-operator to*, what is represented as a situation or condition.

'*S.*—I know that you do not. Your ancestors were useful to mankind in many ways. When they shared their powers among their issue, the portions were not precisely equal: hence, this offspring has been put in possession of certain rights which another offspring was not to enjoy, and so forth: the point is to ascertain the several powers devolved to each descendant. This is a subject into which I do not chuse now to enter fully. I shall confine myself to suggest, that in "I may be, BY YOU, raised to a degree of importance in the Republic of Letters," I and every body else, will consider YOU as the individual who may CAUSE me to obtain, in the Republic of Letters, a degree of importance; consequently, YOU will probably be the OPERATOR of that situation of mine: that in "I am now sitting BY YOU," nobody can see, in YOU, the operator of my situation, as to sitting: that in "*I* saw him insulted in a BY-STREET," no hearer, or speaker, will suppose that the street caused my seeing him insulted: that in "He is younger than you by FOUR YEARS," four years indeed cause him to be younger than you, but denote, at the same time, a sort of difference between two individuals considered each in his present state; one of them is younger, the other is older; and you, my dear little *By*, are the forerunner announcing the criterion whereby the difference (between their age) is declared to be four years. Such, and different other, powers, belonging to you, shall be fully accounted for hereafter.

'*B.*—You have been told, I suppose, and you have yourself observed, that, in my travels, my name has undergone many changes?

'*S.*—Yes, yes; my dear little *By*, alias *Be*, alias *Bi*, alias *Big*, alias *Bii*, &c. I am well acquainted with your metamorphoses. The old Saxons mentioned you in all those names; the Goths in those of *Bi* and *Be*; the Dutch call you *By*, and sometimes *Bij*, using you however merely to denote *proximity*; the Germans call you *Bey*, using you sometimes as the English do *before* or *in the presence of* (whence a sort of proximity), sometimes as the English do *by*, in forms of *adjuring* or *obtesting*, &c.'

The particle again asks him what are the principles which he has laid down, to serve as guides in his researches concerning him and his relatives:

'*S.*—After having examined attentively a few examples, wherein the verb was introduced passively, and my little *By* was prefixed to the Agent, I said within myself: *By* must have in his name the real force of *Agent*, *Operator*, or some word conveying the like signification; if not, *By* must be equal to such a noun as *soul*, *tool*, *instrument*, *cause*, *channel*, *criterion*, any *manner* or *means employed to cause any event to take place*, all which, not unlike the French *âme*, *instrument*, *artisan*, *cause*, *voie*, *moyen* or *manière*, are used figuratively instead of *Agent*, *Operator*, *Co-operator*, and thus are made to appear as *causing* or *having caused* some event to happen; and indeed those words imply an *active power*, an *active person*, a *certain influence*, *ascendant power*, or the like. Now, said I also to myself, it is impossible

possible for any word to have the force of *Operator*, without being the offspring of some word implying such an action as may effect a situation in regard to some individual considered as the patient (because of receiving the force of the action); and being fully persuaded of this impossibility, I began my researches: they have proved successful, and I shall be partly repaid for my trouble, if their utility become acknowledged.

'*B.*—I am particularly glad that you have not been disappointed in your researches. What a light they will throw upon language! Man will no longer be uttering, like a parrot, words the meaning of which he did not know. Do tell me how far you mean to extend the notions of *Operator* and *Co-operator*?

'*S.*—Whoever, or whatever does any thing mentioned, or causes that thing to be as it is mentioned, is the *Operator* or *Agent*, in regard to the same. Hence, when any person states an action, an event, a situation or condition, as having happened, or to happen; whoever, or whatever, has had, or will have, the power of effecting the same, has been, or will be, the *Operator* or *Agent*. Nor is it possible for any position whatever to prevent the name, or the representative of the name, from its being still the *Operator* or *Agent*.

'*B.*—But there may be several individuals mentioned as having effected the action, the event, the situation, or condition which is expressed in a sentence.

'*S.*—All those individuals, whether animate or inanimate, are then *Co-operators*; each, taken singly, is a *Co-operator*. Now, the word *Co-operator* is applicable to any *associate*, any *assistant*, any *director*, *guide*, *criterion*, any *instrument*, any *means*, any *cause*, any *motive*, any *way* or *channel*, any *manner*, any *measure pursued*, in short, to any inanimate thing that can have some influence; all those are *Co-operators*, in spite of any position whatever given them in the sentence, provided they appear to have concurred in producing the effect described, as happening now, to have happened, or to happen in some future time.'

The personified *By* observes to the author that we have lost sight of the meaning of all the prepositions, and that the consequence of this is,

'That the real power of each cannot now, without difficulty, be ascertained: besides, though a word, used as a preposition, may be traced to its origin in one instance, it does not follow that, in other instances, that word must have had the same origin; other words may have been formed or contracted into this one; hence, differences in origin, as well as in meaning, existing in a word, though always written and pronounced in an uniform manner, or very nearly. Can you account for that circumstance? I mean, can you say how the real meaning of each pretended preposition came to be lost sight of?

'*S.*—By the negligence of Grammarians and Compilers of Dictionaries. Instead of producing examples which formed complete Sentences (as in Dr. Johnson's Dictionary), wherein one might have discovered

discovered (though Dr. Johnson did not) the real force, and consequently the meaning of the pretended preposition, they perhaps at first, for the sake of saving a little expense in paper, contented themselves with adducing parts of a sentence, the resolution of every one of which may have been clear to them: but, frequently, a part of a sentence can be understood only by means of another part, or some other parts, of the same; and, I am afraid a great deal of time will elapse before the mischief they have thus done can be repaired. I repeat it: they ought to have compared together several whole sentences, so framed as to point out the variations of meaning in each pretended preposition, and to enable one to reduce all such words to distinct classes.

'When I read in such works, *angry at* or *for* a thing, *angry with* a person, *to complain of* a thing, *to complain of* a perfon, to be *surprised of* or *at* a thing, to be *surprised by* a person; a *man* of noble birth, a man *descended from* noble parents, &c. I cannot but think that the authors have been led to attach to the pretended preposition the meaning which some particular preceding word conveys, or to believe that some particular preceding word requires of itself such preposition. Now, finding that this particular preceding word would now and then suffer another sort of preposition to follow, they have looked upon this as an exception to their rule: by degrees, their exceptions have been as numerous as the instances which agreed with their rule, and a sort of labyrinth has been formed at last, from which even such a ball of thread, as Ariadne gave, of old, to Theseus, could hardly extricate any one who entered it. I must repeat it once more; there is no possibility to perceive the use and force of those words which have been called prepositions, but by forming a series of such complete sentences as may contain the necessary circumstances, and taking care that every possible combination of those words with others be introduced as an example.'

The preposition again asks:

'Whence do you derive your friend *By*, when he stands as a forerunner, to announce what is conveyed by the words *Operator, Co-operator?*

'*S.*—I might have said at once (but I reserve presenting the derivation at large, till we are come to the latter part) that the primitive meaning of your name was *way, road, course,* and the like; that you had been serviceable to mankind to such a degree as to deserve that your name should be raised to some dignity: in consequence, it was agreed that the meaning of *way* should be extended not only to that of *which way,* or *the manner how,* things come to pass, but even to that of *Operator,* the highest quality that can be conferred on any individual. You do not scorn, for all that, to appear often in your primitive state, for which compliance you are the more to be respected: but still there are attached to your name other notions which require that I should examine some expressions in the Gothic and old Saxon languages, in order to ascertain precisely every one of the functions you have been allotted to perform. In this examination, I shall point out how the high function of *operator* might be said to be implied in those

those expressions of antiquity. *Began*, in old Saxon, meant what the Latins expressed by OPERARI (to work), *exercere, colere, excolere, incolere*, PERAMBULARE (to travel about), FLECTERE (to bend, to bow), *deflectere, inflectere, curvare, retorquere*, DECLINARE (to tend to a different way, to bend one's course to, to avoid, to decline), *divertere, recedere, fugere, submittere, servire, procumbere, observare.* Instead of this *Began*, we find the old Saxons used also *Beagian, Biegan, Bigan, Bigean, Bugan, Bygan*; and the Goths *Biugan, Bugan* (whence *Ga-bugan*, and the Anglo-Saxon *Ge-bugan*, as well as *Ge-bigan*). Hence *By* for *Byg* may have been formed from *bygan*, to express a sort of *agent*, equal to *Operator* or *Co-operator*; as *Be* may have been formed from *Beg* or *Began*, as *Bi* or *Big* from *Bigan*, and even *Bii*; for *g*, in Anglo-Saxon, used to be often pronounced as if it were *i* or *y*, and in the modern languages, was accordingly changed either into *i*, *j*, or *y*.'

In a subsequent part, the author observes:

'I recollect that I have to account for *By* so used as to denote *way, course, range, road*, or the like.—I suspect that *By*, employed as a word equal to *way*, is in the very predicament wherein the ancient French noun *parage* has been a long time.—This word *parage* originally was used to express *range, course, place of resort, way, road, passage*, and was applied figuratively so as to become equal to *lineage, extraction, family, birth, issue*. In time, it became confined to denote *road* or *tract* for ships (as a *station, place to ride in* or *come to*). Yet, I take the French noun *parage* to come from the Spanish *parage* or *paraje*, which is still used to express *place of resort, range, course, way, road, part, place*. In German, *Bay* expresses the same with the French *Baie* and the English *Bay*, when said of a *road* or *tract for shipping*, or of a certain portion of land in which the sea has cut its way, and formed a sort of *nook*, or *cove*: in Dutch, *Baai* means *bay*. —In German, *bahn* means *way, road*; and so does the Dutch *baan*: the German verb *bahnen* means *to cut away*; and, in Dutch, the verb *baanen* means *to prepare a way, to make level*. From whatever verb these words *Bay, Baai, Baie*, did come, is immaterial, since their signification is settled; nor can it be denied but that they may easily have become *By*. Again, the Old Saxon noun *byge* (translated *angulus, sinus, ancon*), as well as the noun *byht* (translated *angulus*, vel *sinus, in quo concurrunt limites regionum*), come from the Old Saxon *bygan*, which verb served to form, or was formed from, the German *beugen* or *biegen*, the Dutch correspondent of which is *buygen*: in German, from *beugen*, arose the nouns *bug* and *beuge* (a bent or bend, a bending), *bogen* (a bow), *bucht* and *bugt* (bay, creek), and *busen* (bay, gulf): in Dutch, from *buygen*, arose not only *buys* (a noun equal to *channel, conduit, pipe*, or the like), but *boog* (a bow, just as the German *bogen* from *beugen*), and *bogt* (a bent or bend, a turning, a winding). The latter *bogt* gives reason to infer that the German *bugt* or *bucht* must have also meant a *bent* or *bend*, a *turning*, a *winding*, and secondarily *a way* or *path*, a *passage*, a *road*, &c.; to infer also that the Anglo-Saxon *byht* (formed from the verb *bygan*) must have meant originally nearly the same with the Dutch *bogt*, and the Ger-

man *bught* or *bucht* (that is, not only a *bent* or *bend*, a *turning*, a *winding*, but a *way* or *path*, a *passage*, a *road*, &c.)—But, the word *weg*, having been subsequently formed (to express *way*, *road*, *passage*, in short, the Latin *via*, as to Old Saxon, German, and Dutch), the other words have been confined to express *road* for shipping, *incroachment* (of the sea) forming a sort of *way* in the form of a *nook*, *cove*, *creek*, &c.'

Having accounted on his own principles for the force of this preposition in the several examples introduced by Dr. Johnson to illustrate its meaning, Mr. Salmon gives a string of etymologies which, although somewhat abruptly introduced, display much vivacity and ingenuity, as well as learning.

The observations of the author on the effect of certain prepositions, used as prefixes in compound words, form an interesting part of the work. Under this head, he states that

'*For*, used sometimes in English as a negative prefix, comes from the Anglo-Saxon adjective *fær*, equal to the Latin adjectives *cassus*, *vacuus*, *improvisus*.—Now *cassus* (unprofitable, vain, useless, idle, improper, or, not to the purpose), being considered as used adverbially (unprofitably, vainly, uselessly, idly, improperly, or, not to the purpose), will become equal to *for* used as a sort of negative partiele: as in "I *for*get my lessons," i. e. I get my lessons *unprofitably* or *uselessly*; and in "He will *for*swear himself," i. e. He will swear himself *idly* or *improperly* or *not to the purpose* he should, &c.—In German and in Dutch, the negative Anglo-Saxon *fær* has been changed into *ver*; thus *ver*gessen in German, and *ver*geeten in Dutch, express the same with the English to *for*get.'

Mr. S. closes his tract with remarking that

'Next to the notion of *operator* or *co-operator*, there is none that returns more frequently into speech than that of *possessor*; and that notion extends much further than many people are aware of. Every moment we are asking the question *whose?*—Whatever a man may dispose of, as he pleases, is a possession quite real in regard to him: whatever he thinks he may dispose of he also views as a possession, however precarious this may be.—A man goes even so far as to consider like a possession any person he commands or employs, all he touches, all he does, all he says, all he occupies himself with.—What I say is so true, that, in presenting, with a noun, those actions, occupations, &c. he gives to that noun, or at least he may give it, one of the possessive adjectives in lieu of its article; hence it is that *your action* is not only for *the action of you*, the *action which you are performing* or *which you have performed*; but also for *the action which you mention* or *which you have mentioned*: hence, likewise, *my man* is not only for *the man of me* or *belonging to me*, *the man* I *have*, &c.: but for *the man of whom I speak*, or *have spoken*, &c. so likewise *his book*, is not only for *the book he has*, *the book of him* or *belonging to him*, &c. but for *the book he is making* or *has made*, &c. &c.—These examples will be sufficient for any one to conceive that the idea of possession may be

be extended to a vast number of circumstances; especially if he reflects that inanimate things are very frequently personified, and consequently susceptible of appearing each in the character of a *possessor*. But how imperceptibly the notion of *operator* changes into that of *possessor*, may be conceived by this instance: "the action which *you* have performed," or "the action which has been performed *by you*," wherein the word *you* represents the *operator*; while in "*your* action," the word *your* is generally understood to be a *possessive adjective* equal to *belonging to you*, and "*your action*" is considered as "*the action belonging to you*:" and yet "*your action*" is often said for "*the* action *which you have performed*."

This work is of a more metaphysical cast than that of Mr. Horne Tooke: but the hypotheses which it hazards, though sprightly, do not bespeak that acumen, that wariness, that patience of research, and that mature reflection, which will render the Diversions of Purley coeval with the language in which they are written. As Mr. Salmon states that he is a Frenchman, we are surprized that he did not make more frequent references to his countrymen Gebelin and La Brosse, who first traced the course in which Mr. Horne Tooke has shewn himself so worthy to follow.

Jo.

ART. XII. *Memoirs of the Life and Character of the late Reverend Cornelius Winter.* Compiled and composed by William Jay. 8vo. pp. 478. 9s. Boards. Williams and Smith, &c. 1808.

To apply the cold and rigid strictures of criticism to the effusions of grateful and ardent friendship, over the ashes of departed piety and worth, is one of the most ungrateful tasks which can possibly be imposed on a Reviewer. Nothing but imperious duty should force us to such an employment of our pens: but, since it is our province in all cases to weigh and discriminate, in appreciating the merits of an eminent character, we must guard against being seduced by the eulogist into unauthorized admiration. Without hesitation, we can subscribe to those remarks on the utility of Biography, which Mr. Jay has copied into his preface from one of the papers in the Rambler; as well as to the majority of those observations which occur, at the end of the work, on the advantage that may be derived from the contemplation of such an example as the object of his memoir presents. At the same time, however, we cannot refrain from suspecting that, in the manner in which this character of Cornelius Winter is drawn and held up almost to adoration, it will tend to mischief among low conceited mechanics; who may fancy themselves qualified, with a little smattering of the scriptures, to

commence preachers, and may in consequence quit those workman's benches to which they may be well adapted, and exchange them for the pulpit, to which they cannot so easily be made adequate. The prudent part of mankind will join with us in believing that it is not wise to encourage persons, in the lowly class in which Cornelius Winter was born, and with the poor attainments which were his portion, to imagine that they are *called* to preach the Gospel. Though, by industry and perseverance, he at last qualified himself, to a certain degree, for teaching others, he must for many years have been miserably deficient in scriptural learning. Surely such forwardness, such premature rushing into the ministry, ought to be censured as the effect of vanity lurking under the mask of piety, of self-deception, or of "*zeal for God which is not according to knowledge*," rather than obtain the praise of reflecting christians. Are apprentices and journeymen to be encouraged 'to wait the intimations of the will of God,' to assume the high office of public instruction? Mr. Jay does not seem to be aware that the commencement of Mr. Winter's ministerial career is open to objection; and that some readers will suspect that the part which Mr. W. took with the Dissenters was the result of his being refused ordination by the Bishop of London. After his disappointment, he could thus write: 'I know I was called to preach the Gospel, but I do not know that I was called to read prayers:' but if he did not know that he was called to read prayers, why did he request episcopal ordination? Did he here omit 'to wait for the intimations of the will of God,' or are we to consider the refusal of the Bishop to be the conveyance of these intimations? —The great and increasing prevalence of Methodism, at the present day, induces us to take a more copious and more minute notice of the opinions and relations of the memoir before us, than we should otherwise feel ourselves required to bestow on them.

It is impossible for us to peruse this volume without feeling esteem for Mr. Winter as a very exemplary, religious, and moral character: but we must not pass without a comment that pious delirium, by which he seems to have conceived himself to exist in the age of the apostles, when extraordinary spiritual gifts blessed the church. He has *times of refreshing from the presence of the Lord*, and his soul is at particular seasons *set at liberty*, while at others he is 'sapless in his own mind.' Whatever may have been the ardour of this divine's piety, the purity of his heart, and the scope of his benevolence, we cannot permit the Biographer triumphantly to adduce these circumstances as proofs of the exclusive advantages

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of *evangelical religion*, by which we are to understand the Calvinistic system. If the example of such a man as Cornelius Winter demonstrates the beneficial influence of habitual devotion and meditation on the scriptures, his laudable conduct is no evidence of the superior efficacy of his creed. Dr. James Foster and Mr. Theophilus Lindsey were as upright, as amiable, as spiritually minded, and as ready to follow the dictates of a pure conscience, as the subject of Mr. Jay's memoir; and if a good life manifests soundness in the faith, the truth of every creed may be established by particular instances of its effects. We must enter our caveat against such a conclusion. Professors are rendered virtuous and holy, not by the efficacy of disputed tenets, but by the operations of those common principles which constitute the foundation of practical religion. Excellent characters may be found in all churches; and, as they derive their excellence from the same divine source, their lives, when properly studied, may become generally useful.

Cornelius Winter, according to the account written by himself in Part I. of this work, was born October 9, 1742, in Gray's-Inn-Lane, and was descended of low parents, his father being by trade a shoe-maker. They died soon after his birth, and left him to the care of poor relatives, who neglected him, and suffered him to wander about the streets, spending his time in idleness and childish dissipation. When he was turned of eight years of age, he was admitted into the charity-school of St. Andrew, Holborn: but the sister on whom he depended for subsistence failed in her resources, and the poor boy was obliged to go to the work-house. Thus circumscribed were his opportunities of instruction; and when he had merely learned to write at the charity-school, his *education* closed. He was then taken to the work-shop of a relation who was a water-gilder, to whom he was apprenticed, and to whose family he became an errand-boy and drudge; a situation in which he remained till he was twenty-one years of age. During all this period, he derived much pleasure from hearing the preachers of the church, and Sunday was on this account a day of delight. From the church, however, he went to the Tabernacle; where, as he informs us, after a discourse by Mr. Whitefield, (April 9. 1760.) 'the scales of ignorance fell from his eyes.' An acquaintance with this celebrated methodistic teacher soon commenced, and Cornelius shortly became one of his preachers. He was thus admitted to great intimacy with Whitefield, and acquired a knowlege of his private character, of which we are furnished with this sketch:

'He used too much severity to young people, and required too much from them. He connected circumstances too humiliating with public services, in a young man with whom he could take liberty; urging that it was necessary as a curb to the vanity of human nature, and referred to the young Roman orators, who after being exalted by applauses, were sent upon the most trifling errands. His maxim was, if you love me you will serve me disinterestedly: hence he settled no certain income, or a very slender one upon his dependents, many of whom were sycophants, and while they professed to serve him, under-handedly served themselves effectually. Under this defect his charity in Georgia was materially injured; owing to the wrong conduct of some who insinuated themselves into his favour by humouring his weakness, and letting him act and speak without contradiction. He was impatient of contradiction: but this is a fault to be charged upon almost all great people. I could mention some. He was not happy in his wife, but I fear some who had not all the religion they professed contributed to his infelicity. He did not intentionally make his wife unhappy. He always preserved great decency and decorum in his conduct towards her. Her death set his mind much at liberty. She certainly did not behave in all respects as she ought. She could be under no temptation from his conduct towards the sex, for he was a very pure man, a strict example of the chastity he inculcated upon others. No time was to be wasted; and his expectations generally went before the ability of his servants to perform his commands. He was very exact to the time appointed for his stated meals; a few minutes delay would be considered a great fault. He was irritable, but soon appeased. Not patient enough one day to receive a reason for his being disappointed under a particular occurrence, he hurt the mind of one who was studious to please; he discovered it by the tears it occasioned, and on reflection, he himself burst into tears, saying, "I shall live to be a poor peevish old man, and every body will be tired of me." He frequently broke the force of his passion by saying, "how could you do so, I would not have served you so." He never commanded haughtily, and always took care to applaud when a person did right. He never indulged parties at his table; a select few might now and then breakfast with him, dine with him on a Sunday, or sup with him on a Wednesday night. In the latter indulgence he was scrupulously exact to break up in time. In the height of a conversation I have known him abruptly say, "But we forget ourselves," and rising from his seat, and advancing to the door, add "Come, gentlemen, it is time for all good folks to be at home." Whether only by himself, or having but a second, his table must have been spread elegantly, though it produced but a loaf and a cheese. He was unjustly charged with being given to appetite. His table was never spread with variety. A cow heel was his favourite dish, and I have known him cheerfully say, "How surprised would the world be, if they were to peep upon Doctor Squintum, and see a cow heel only upon his table." He was neat to the extreme in his person and every thing about him. Not a paper must have been out of place, or put up irregularly. Each part of the furniture must have been likewise in its place before we retreated to rest. He said he did not think

think he should die easy, if he thought his gloves were out of their place. There was no rest after four in the morning, nor sitting up after ten in the evening. He never made a purchase but he paid the money immediately; for small articles the money was taken in the hand. He was truly generous, and seldom denied relief. More was expected from him than was meet. He was tenacious in his friendship, and when the transition of providence moved from prosperity to adversity, he moved with it to abide by his friend. He felt sensibly when he was deserted, and would remark, "The world and the church ring changes." Disappointed by many, he had not sufficient confidence in mankind; and from hence I believe it was, he dreaded the thought of outliving his usefulness. He often dined among his friends, usually connected a comprehensive prayer with his thanksgiving when the table was dismissed, in which he noticed particular cases relative to the family, and never protracted his visit long after dinner. He appeared often tired of popularity; and said, he almost envied the man who could take his choice of food at an eating house, and pass unnoticed. He apprehended he should not glorify God in his death by any remarkable testimony, and was desirous to die suddenly.'

This delineation is perhaps tolerably exact, and will be acceptable to many of our readers: but it must not divert our attention from the painter of the portrait, whose qualifications for the important office which he assumed must have been very scanty, since he confesses that he had 'met with no expository help;' and it must have required no small portion of assurance to undertake the explanation of texts of scripture publicly, though Mr. Winter wishes to have it supposed that he was of 'a timid turn of mind.' Taking it for granted that he was industrious in the improvement of himself, still he must have known that the situation of a water-gilder's apprentice afforded no means for the attainment of the requisite knowlege*: yet he had not long exercised the preaching-talent before he solicited to be consecrated to the sacred office; and when Mr. Whitefield offered to take him to Georgia, he *modestly* replied that he 'did not *find freedom* to go without ordination.' He consented, however, at last, to accompany his friend across the Atlantic, without this ceremony; undertook, on his arrival in Georgia, to become a minister for the instruction of negroes on a certain estate, a stipend having been left by the former proprietor for this purpose; was nominated to this office by the executors; and returned to

* Perhaps, however, this remark should be qualified, since these lowly theologues really are not aware of the extent of learning and research which their office demands. Indeed, generally speaking, those only who know something are convinced of their own ignorance.

England with various recommendations to the Bishop of London for ordination, the will of the deceased having enjoined that the religious instructor of his negroes should be a clergyman. As this situation must have appeared lucrative to such a person as Mr. Winter, he unquestionably was solicitous to be confirmed in his appointment: but, ordination having been refused by the Bishop of London, his return to America was precluded, and he recommenced itinerant preaching in his own country. From this state he passed to that of a stationary minister; took the charge of a particular congregation; married; and united to the occupation of preacher, the more laborious duty of tutor, in educating young men for the ministry.

The astonishment of the reader must be excited by this last circumstance. How, it will be asked, could Mr. W. venture on such a project?—To what an extent he was qualified, we have no opportunity of ascertaining. It is said that, being fond of retirement, and sedulous in the improvement of his time, he had cultivated his mind to an extraordinary degree; and, though no critical remarks occur to evince superior acquirements, intimations are given of his knowlege of Latin, Greek, and Hebrew. His pupils (of whom Mr Jay was one) seem to have entertained the greatest respect for him, and to have been pleased with his mode of instruction. Perhaps, however, he may be said to have less taught than inspired them; and it maybe conceived that his pious, regular, industrious, and benevolent life conveyed a more valuable lesson than his professed lectures. To substantiate the high praise which is bestowed on him as a tutor of the first order, Mr. Jay ought to have presented some specimen of his lectures; which, it is to be hoped, would have been more creditable to him than scraps from a methodistic diary, or any of the letters by which this publication is occupied. From the style, however, of those parts which are Mr. Winter's own composition, it is manifest that his mind was in a degree cultivated, and that he had attained some of that correctness of thought, though not all that correctness of expression, which are indicative of a literary man: but it no where appears that, as a scriptural critic, he penetrated beneath the surface of the English translation, or that his Greek and Hebrew helped him to enlarge his conceptions; since those views of religion, which presented themselves soon after he quitted the work-shop in Bunhill-Row, continued with him to his grave. If Mr. Jay should be induced to present to the public a supplemental volume, we hope that he will afford us some specimens of Mr. Winter's lectures as a tutor, during his residence in the vicinity of Marlborough.

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Circumstances occuring in his congregation at this town to embitter his situation, he consulted, what in this narrative is termed, '*the leadings of Providence*,' and removed thence to take the charge of a congregation at Painswick. From this place, the letters in which Mr. Winter gives an account of himself are dated, and in the last of these he states that he was within two months of entering his 58th year.

In the second part, Mr. Jay continues the narrative; relating the circumstances of his friend's sickness and death, and entering at length into distinct views of his character as a man of talents, a tutor, a minister, an author, and a christian. Instead of following Mr Jay through the details of the latter end of this good man, who did not reach his 66th year, we shall transcribe the delineation which is given of him in point of talents:

'He was not possessed of first-rate natural endowments: but it is equally certain that he claimed a considerable degree of mental superiority. His apprehension was quick, his judgment was accurate; and his imagination, though not vigorous and bold, was fertile and ready. No one could more nicely or instantaneously discriminate the defects or excellences of a performanee; but his candour and self diffidence generally repressed the declaration of his sentiments. If genius be used in a limited and rather modern sense of the word as denoting peculiarity and individuality of thought and expression, Mr. Winter had a considerable claim to it. He always lamented the want of memory. It might be supposed that a man must be certainly conscious whether he is really deficient in this faculty or habit. Yet I am persuaded the complaint is too general, and helps much to produce the effect it bewails. The memory like a friend loves to be trusted, and rewards confidenee. No man will be satisfied who measures his power of retention by his wishes: and the memory should not be censured because it does not lodge every thing it meets with, and which would produce superfluity and confusion. The goodness of it very much consists in an instinctive property by which it throws off what is needless and unsuitable, and applies only what is pertinent and necessary. And this was the case, at least in a great degree, with Mr. Winter: whether writing or speaking he never seemed at a loss for what the occasion required either to confirm or illustrate his subject.

'With regard to his learning, it has already appeared that he was destitute of a classical education, and began his ministry under very great disadvantages. *Though this could not be considered as his fault* *, he felt it as his affliction; and never resembled those who depreciate what they do not possess, and are not willing to acquire. Never did

* His want of requisite learning was certainly not *his fault:* but to engage in an undertaking for which he was very unfit is a trait in a character which ought not to be mentioned with commendation. *Rev.*

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a man more value erudition in all its various branches and for all its legitimate purposes; never did a man strive more patiently and laboriously to gain literature. And his acquisitions considered in connection with his circumstances were eminent. He had more than a competent knowledge of the original languages, and read the scriptures in them. He well understood the Latin tongue, and made proficiency in the French. His acquaintance with general science, though not profound, was extensive. He knew no luxury so great as a book: his reading was constant and diversified.'

Mr. Jay's description of Mr. Winter's practice as a tutor is more creditable to the temper and disposition than to the judgment of the deceased. To form young men for the ministry by conversation and reading, without a prescribed course of study, syllabus, or a series of lectures, and to engage his students to preach very early, are precedents which ought not to be followed, unless we would encourage ignorance and forwardness in candidates for the sacred office.

From the third part, containing the miserable fragments of a diary, and some specimens of Mr. Winter's epistolary style, we shall offer no extracts, wishing rather to draw the attention of the reader to the general practical remarks with which Mr. Jay concludes his memoir. After the life and character which he had been delineating, he is justified in calling us to reflect on the progress which may be made under the greatest disadvantages; on the impression which may be effected by constant and consistent goodness; and on the good which may be done by small resources. On the last of these hints, he justly observes that

'The poor and miserable have seldom been much indebted to the rich and great. In general the demands of those in the higher circles of life are equal to their supplies: for they have not only the requisitions of necessity, and convenience, and decency to satisfy, but those of pride, and luxury and folly. An allowed distinction above the vulgar will not content them: they must be costly, and vie with each other in the splendor of appearance. And hence, whatever be their income, they have little to spare for benevolent purposes. Nor can it be supposed that their mode of life will allow them to be very familiar with scenes of indigence and distress. They will pass by on the other side, rather than approach the wounded traveller; the lamentable tale of woe must not mingle with their music; their feelings cannot bear to be shocked. "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave."

'But others do good and communicate without affluence. By small contributions often repeated, by applications to those who are more ready to give than to *do* alms; by the force of example reproaching and stimulating others; by self-denial, by economy, by contriv-

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ance; by numberless and nameless personal attentions where nothing of a pecuniary nature is conferred; they are even rich in good works. It would be surprizing to those whose "Strength is to sit still," could they see what may be done by a single individual zealously disposed, and wisely employed. I fear we do not sufficiently make this business our object; for there is much truth in the remark of Richard Baxter, that our success commonly bears a much more exact proportion to our design, our desire, and our hope, than we are apt to imagine. Let this thought be enthroned in the mind. Let it influence ministers, parents, and individuals who are concerned to serve their generation according to the will of God. Let us lay it down as a principle that no good effort is entirely useless. Let us never be discouraged, because we do not command an amplitude of means, but instead of bewailing what is impossible, let us labour to effect what is practicable. Let us never excuse our negligence, by accusing our stations—but remember that the ways of doing good are infinitely various; that they are found in every period of life, in every relation, in every condition, in every circumstance: that the luxury of doing good is so great, that the Father of mercies has not confined it to a few; all may taste it: all cannot be liberal, but all may be kind; all cannot be generous, but all may be useful.'

The general composition of this memoir will add to the reputation of Mr. Jay as an author. He has written the whole *con amore*, animated by the inspiring sentiments of esteem and gratitude. While Mr. Rowland Hill quaintly expresses his high opinion of Cornelius Winter, by affirming that "he would make the very worst devil of any man on earth," the biographer ascribes to him "every virtue under heaven."

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ART. XIII. *Horæ Ecclesiasticæ.* Practical Essays, in a Series of Reflections, on Documents of the United Church. By the Rev. James Harriman Hutton. Vol. I. 12mo. pp. 194. 4s. Boards. Rivingtons.

CLERGYMEN are naturally solicitous to defend the Scriptures against infidels, and to exhibit in the best point of view the system to which they are attached. When such undertakings are prosecuted with fair investigation and a liberal temper, they will never offend, though they may not always convince the critic. In the Essays before us, Mr. Hutton professes not to aim at Proselytism, and therefore he appears not in the character of a polemic or theological combatant; confining his endeavours to a diffusion of the genuine spirit of the Established Church, throughout the circle and society of her friends. For this purpose, observations are made on the 39 articles, on the Attributes of the Supreme Being, on Revealed Religion, and on the Canon of the scriptures

tures of the O. T. When the size of this volume and the nature of its contents are considered, we need not add that the author is not prolix: but we cannot protect him from the opposite charge of being often more concise than satisfactory. In truth, though we applaud the motive and the spirit in which these Essays are written, and the mildness with which the author prosecutes his discussions, we cannot allow that he has eminently succeeded in illustrating those difficult points which unavoidably fall in his way. His remarks on the three creeds are very short; and his only recommendation of that which is ascribed (erroneously) to St. Athanasius is, that it 'contains an epitome of the doctrine of the four first councils:' but we conceive that the respect in which these councils are held, at the present day, by the members of the Established Church, is very faint, and that the appeal to Scripture, as the basis of faith, is more generally adopted.

On part of the 17th article, Mr. H. makes these liberal comments;

'God, in harmony with his eternal purpose of multiplying happiness and good, hath ever chosen *Christians* to be his 'people of inheritance.' We understand by the expression, *persons, however dispersed, who, from the fall of man to the present time, have embraced a promise;—formerly, of a Messiah who was to come into the world;—since, concerning the same Messiah, who absolutely did come.* It is too plain to be disputed, that the profession of such a truth is, of itself, an imperious call to act up to the morals of it. When people do so, in a steady, serious manner, it is no hazardous presumption that they are 'chosen in Christ out of mankind:' Nay, we even say of such, that God hath so chosen them *before the foundation of the world*; for a purpose to which times and seasons may well be made subservient —'that they should be holy and without blame before him in love'— offering to him their first duties, and regarding each other with the heart and hand and countenance of affection. This is about as far as we can enter into the subject with propriety; and if we wade but a little further we presently get out of our depth.

'Cranmer's doctrine in another place induces us to adopt this large and liberal sense of the article, without minding a partial and particular designation. "God is naturally good; and willeth all men to be saved; and careth for them; and provideth all things by which they may be saved; except by their own malice they will be evil, and so, by righteous judgment of God, perish and be lost." So Latimer in one of his sermons – "God will have all men to be saved. He excepts not Englishmen here, nor yet expressly nameth them; and yet I am as sure that the realm of England is allowed to hear God's word, as though Christ had said a thousand times, "Go, preach to Englishmen – I will that Englishmen be saved."

'Nothing has more the appearance of a narrow and partial appointment, than the case of Esau and Jacob We may watch the general aspect of it. 'Jacob have I loved—Esau I have hated;'—

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that is, *I have preferred the one to the other.* But how preferred him? 'Two *nations* are in thy womb,' said the oracle to Rebecca, 'and the one people shall be stronger than the other people.' The will of the great Disposer was, that Messiah should be in the line of Jacob's descendants, not of Esau's: but the fact is, that the elder, Esau, never did personally serve the younger, Jacob; only the Edomites, Esau's posterity, were subjected to David, the descendant of Jacob. There was no divine reprobation of the person of Esau. "No doubt Esau was reconciled to his brother, and joined himself to the true Church, that he might be partaker of the spiritual promise by grace. It is likely that Esau was saved at last."

'Contemplating the Almighty as a moral governor, an amiable being, and 'of great counsel;' we are assured that his purposes originate in mercy, that they are conducted in wisdom, and that they respect the improvement, the virtue, the perfection of those to whom they apply. Can we then think that a written law, inviting all men who meet with it to court the protection and favour of God by a life of piety, justice, benevolence, and sober habits; is yet thrown away upon those who are not fore-ordained to comply with it? The article gives no countenance to such a supposition. If any one will honestly look into his heart, and examine it with the same accuracy as he would an account, for instance, or any other concern; and if the answer be on the side of piety and justice, as before; then it were idle to talk of an old reckoning, nobody knows where or of what description, standing in force against him, and reversing a computation founded on authority and prescribed by rule.'

Nothing is more certain than that the Invitations and Exhortations of God's word carry in them a declaration, or proof, of the capability of man's compliance with them; for it would be a libel on the Deity to suppose that he should, in a revelation from heaven, have addressed gracious offers to all men, when he knew that only a very few would have the power or means of complying with them. Questions arising from the doctrine of the Foreknowlege of God may puzzle us: but so will others, respecting his Infinity, Eternity, &c. The author, however, wisely avoids getting out of his depth:

'We acquiesce, therefore, in this view of the awful subject, namely, That just, generous, temperate Theists, are predestinated to future glory, and that those of an opposite class are not so predestinated. Moreover that all persons who are acquainted with religion, have their duties, with motives and rewards, plainly set before them, *in order that they may be complied with.* This is all that is necessary. The subject here has its limits. There is an anecdote of Dean Swift, that, in lieu of trying at a hopeless proposition, he would present his reader with a *wide hiatus*, assuring him that this was the best account of the matter that he could afford. One is struck with the humour and ingenuity so conspicuous in this extraordinary writer: but the *sentiment* is of the greatest weight; an admirable satire against the Sciolist who pretends, and the Dogmatist who decides.'

For the purpose of illustrating the 27th article, Mr. H. refers to the 29th Canon, which prohibits a parent from being sponsor for his own child: adding

'It is *thus* that a distinction is taught between the Natural and Spiritual Births. Baptism is a new relationship between the child and God, a heavenly parent. The earthly parents are not "urged to be present." As a pledge for the steadiness of those who undertake for the child, it is expected that they have received "the holy communion."

Ought things to be *thus*? Is a christian parent an improper sponsor in the rite of Baptism? Can any individuals be so much interested, generally speaking, for the spiritual welfare of a child, or be so instrumental to his spiritual regeneration, as his natural parents? Yet earthly parents *are not urged to be present* at the Baptism of their own child.—In our judgment, this subject, which is of no slight importance, requires more consideration than the present writer seems to have employed on it.

We received some pleasure from the Essay on *the Attributes of the Supreme Being*, and followed the author with satisfaction through his demonstration of the Self-Existence, Unity, Spirituality, Omnipresence, Onniscience, Omnipotence, and Benevolence of the Deity. We also applaud the conclusion, in which he condemns the gloomy doctrine of Reprobation *: but we were not a little surprized that such a deduction of the great principles of religion, by the efforts of human reason, should have been followed by the assertion that '*Natural Religion* is an inadmissible term.' On the contrary, we maintain that the existence of Natural Religion is a doctrine of Scripture; and that, without this, Revelation would have nothing on which it could be bottomed in the human mind. It is a mistake to imagine that by asserting the existence of Natural we sink the importance of Revealed Religion; the fact is that, by the capacities of the human intellect, by which we perceive the Being and attributes of God in his works, and are enabled to discern between good

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* After a display of the divine goodness, the author adds,

'Far different the picture which is sometimes drawn by Melancholy and Superstition; and freely may we arraign the injudicious measures of those, who divest, as it were, the Creator of his Goodness, and present him chiefly as the proclaimer of Reprobation, and the Author of irrespective Decrees. Father of heaven! be thy Door of Mercy ever open to the returning penitent; and teach us to combat the gloomy persuasion that thou hast excluded any by thy Foreappointment; and that, *without an eye to their conduct*, thou hast ordained misery for thy children!'

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and evil, we are prepared for the enlarged teachings of Revel tion, and can appreciate the value of its glorious discover es. Hence we are pleased with those writers who have contemplated the subjects of Natural and Revealed Religion in connection. We expected to find the topic thus treated by Mr. Hutton, and were not prepared for the strange assertion that 'by *Nature* we are to understand *the Revelation which was prior to the time of Moses.*' If, however, we do not agree with him in this matter, we subscribe to his general view of Revealed religion :

'Upon the whole, and taking into one view the great subject of Revealed Religion, it would appear that the Supreme Being, consulting the happiness and the good of his creatures, has, 'at sundry times and in divers manners,'—*but all in harmony with the great scheme of improvement centring in the point of Redemption,*—revealed the knowledge of his will, by a divine and supernatural influx upon the minds of some to be communicated by them to the rest. The result of this teaching is, That, in the first place, men should fix their hearts upon Him who made, who loves, and continually provides for them: Next, as an effort of genuine Self-love, and which leads to Social Virtue, that they keep a constant guard over the workings of the irregular passions: that they practise also Temperance—and they will not outlive their enjoyments; Sobriety—and they will know that blessing of blessings, "A sound Mind in a sound Body:" And lastly, That they acquire *habits* of Justice, Good-faith, Industry, Beneficence; cultivating withal that noble, generous disposition which bespeaks Gratitude, Friendship, Patriotism—like a lovely stream that overflows its banks, and fertilises the neighbouring plain.'

It is remarked that the meaning of the phrase applied to David, *a man after God's own heart*, does not refer 'to him as a warrior, but simply as an asserter of the Unity, in opposition to Polytheism; and that we have no authority to extend the sentiment an iota farther:'—but, with submission to Mr. H, this description would not then be appropriate to David, because the same may be said of all the friends of the Jewish Theocracy, the fundamental principle of which was the absolute unity and supremacy of Jehovah.

The notices on the several books of the O. T., in the last essay of this volume, are extremely concise. Occasionally, the author endeavours to obviate difficulties, but not always, we think, with success. He observes that

'In the book of Judges, chap. iv. we meet with an apparent instance of excessive depravity—the slaughter of Sisera by the hands of Jael! But I would ask, whether we are not borne out in supposing that she received Sisera with every purpose of innocence and hospitality: but that, after he was in her power, an express revelation was made

made to her, of which before she was ignorant—that she had in her custody an enemy of Jehovah and of man, who was to be cut off from the earth, and that his death was called for at her hands? It is ever desirable to vindicate the honour of the sacred writings, and the morals of our holy religion. If there is nothing in the passage that warrants this interpretation, there is yet nothing that contradicts it: and when commentators on the other Testament place a journey of St. Paul into Arabia, between verses 22 and 23 of Acts ix.; we may be less unwilling to admit an hiatus between verses 20 and 21 of Judges iv or between the *Lordly Dish* and the *Workmen's Hammer*, in the subsequent chapter.'

We cannot approve this explanation. Many wicked acts are recorded in the history of the Jews, and Christians are not bound to find an apology for them.

As Mr. H. has been studious to propagate the instructions, consolations, and blessings of the Christian church to which he belongs, we hope that his labours will be favourably received, and that he will be encouraged to finish his plan.

Moy.

MONTHLY CATALOGUE,

For JUNE, 1809.

MEDICAL, &c.

Art. 14. *Observations upon an eruptive Disease which has lately occurred in the Town of Sherborne, Dorset, after Vaccination;* in a Letter to a Friend. By Richard Pew, M. D. &c. 8vo. 1s. Longman and Co. 1808.

AFTER the process of vaccination had gone through its regular stages, exposure to virulent variolous infection produced, in the case here stated, an eruptive disease which exhibited the characters of very mild small-pox. Instances of this kind have occasionally happened; and it is proper that they should not be concealed, in estimating the relative advantages of the two kinds of inoculation. It appears, however, that this subsequent disease is seldom attended with inconvenience, and *never with danger*; so that it cannot be regarded as any real diminution of the benefits of vaccination, or as affording any valid ground of objection to it. Dr. Pew writes with candor; and his pamphlet must, we apprehend, have produced the desired effect on the minds of those who were influenced by the occurrence which gave rise to it.

Bos.

Art. 15. *The Candid Appeal to the British Public of John Buffa, M. D.* Late Physician to the Army Depôt, Isle of Wight, containing his Remonstrance to His Royal Highness, Field Marshal, the Duke of York, &c. &c. 8vo. 2s. 6d. Dickson. 1808.

This pamphlet relates to a series of events which occurred to Dr. Buffa, and which terminated in his being reduced to half pay, and ordered

ordered not to be again employed, in consequence of "improper conduct." The story, as related by himself, must impress the reader with the idea that he has been hardly treated; and yet, having heard only one side of the question, we should not deem ourselves justified in coming to a positive decision. Some parts of the affair, also, are related in rather a confused manner; and the memorial which he presented to the late Commander in chief, and which contains the main circumstances of the case, even though it may be perfectly correct as to facts, is certainly ill written.

We were inclined to give Dr. Buffa credit for the moderation which he had displayed, and the care with which he had avoided personal invective, when we discovered that, although he preserved his temper through the body of the pamphlet, he has unfortunately given way to his feelings of irritation in an appendix subjoined to the second edition, and in which he has lavished some puerile abuse on the members of the Army Medical Board. Bos.

Art. 16. *Anniversary Oration delivered, March* 8, 1808, *before the Medical Society of London*, on the general Structure and Physiology of Plants, compared with those of Animals, and the mutual Convertibility of their Organic Elements. Published at the unanimous Request of the Society. By John Mason Good, F. R. S., &c. 8vo. Longman and Co. 1808.

We are well acquainted with the extent and diversity of Mr. Good's acquirements; and we regret that the present tract is of such a nature that it is likely to diminish his literary reputation. Notwithstanding that he pleads the excuse of 'request of friends,' and although the whole Medical Society of London were unanimous in their approbation, we are obliged to pronounce the performance unworthy of publication, since the matter which it contains is deformed by a want of selection and arrangement, and by a total neglect of style. Yet we can suppose that it may have gratified the society, because it possesses the merit of bringing together a considerable portion of amusing facts and discussion, and it exhibits an extensive acquaintance with the different branches of natural science. We know also that a discourse delivered *vivâ voce*, and to a well disposed audience, may pass current, and even be applauded, when it will not bear the eye of the impartial public in a printed form.

The object of the author is to establish an analogy between plants and animals, as to the respective parts of which they are composed, and the nature of their functions. He pursues this analogy in the mode of their decomposition, and in the manner in which they both seem to draw their nutrition from the same kind of matter. D8

Art. 17. *Important Researches upon the Existence, Nature, and Communication of Venereal Infection in pregnant Women, new-born Infants*, and *Nurses*, by the late P. A. O. Mahon, chief Physician to the Venereal Hospital *du Vaugirard*, &c. &c. &c. at Paris. These are contrasted with the new opinions of the late John Hunter upon this subject, together with observations thereon, by Jesse Foot, Surgeon. 8vo. 3s. 6d. Becket. 1808.

M. Mahon is an author whose works are known and esteemed in this country *, and whose opinions we should be inclined to receive with attention He enjoyed a public appointment, which gave him an opportunity of becoming thoroughly acquainted with the disease on which he treats, and he appears not to have neglected the advantages of his situation. His *Researches*, now before us, are divided into three parts; in the first of which he gives an account of the opinions of preceding writers; 2dly, he enumerates the symptoms which have fallen under his own observation; and 3dly, he attempts to remove the objections that have been urged against the existence of this form of venereal infection. With respect to the first section, which contains his historical survey of the doctrines of his predecessors, we have little to remark; except that it displays a considerable extent of information, and, like other similar researches, presents a lamentable picture of the errors and inconsistencies into which men of science have been betrayed, by trusting to false hypotheses. The part of M. Mahon's work, which will be read with the most interest in this country, is that in which he endeavours to answer the objections that have been urged against the possibility of the venereal infection being communicated to children, except by the immediate contact of an ulcerated surface. This latter opinion, although in our estimation controverted by the most palpable facts, yet, in consequence of the support which it received from the celebrated John Hunter, obtained at one period many respectable followers. We apprehend that the number of its adherents is now much diminished: but it is a doctrine which leads to such important practical conclusions, that it cannot be too fully discussed; nor its futility, should it be proved erroneous, be too clearly pointed out. M. Mahon has attacked it in the fairest manner; he has taken those cases which are brought forwards by Mr. Hunter himself; and, by his remarks on them, he endeavours to shew (as we think, with complete success,) that they lead to conclusions directly the reverse of those which were originally deduced from them.

To M. Mahon's treatise, some observations in support of his opinion are added by Mr. Foot, whose cases are much in point, and whose remarks are generally judicious: but we cannot refrain from warmly animadverting on the petulant and indecorous language which is adopted, not only against Mr. Hunter, but against Mr. Abernethy, whose candor and mildness should have especially shielded him against such an attack.

Bos.

RELIGIOUS.

Art. 18. *An Attempt to display the original Evidences of Christianity in their genuine Simplicity.* By N. Nisbett, A. M. Rector of Tunstall. 8vo. pp. 204. 6s. Boards. White.

Mr. N. states in the preface that this volume is little more than an abridgment of a much larger work, published in 1802.; and of which we gave a particular account in M. R. Vol. 46. N. S.

* See M. Review Vol. 38. N. S. p. 507, and 48. p. 465.

p. 104. As we have not the original volume at hand, and as the author does not announce the introduction of any new matter, our duty is confined to the task of referring our readers to the article which we have formerly written. We must add, however, that many writers of late having discovered an unaccountable predilection for the hieroglyphics of the Revelation, we are happy to find Mr. Nisbett honestly confessing that he does not understand them, nor set any value on their mysterious allusions. 'Whoever (he remarks) has read what Professor Michaelis and Dr. Less have advanced upon the subject of the authenticity of this book, will not be very confident that it ought to be ranked among the sacred books.' We trust that this opinion will spread among the Clergy, and that they will leave it to Fanatics to flounder in "the Serbonian bog" of the Apocalypse. Mo-y.

Art. 19. *The mysterious Language of St. Paul, in his Description of the Man of Sin*, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written. With some Remarks upon Sir H. M Wellwood's Sermons on Matt. xxiv. 14. By N. Nisbett, M. A. Rector of Tunstall. 8vo. pp. 88. 2s. 6d. Rivingtons, &c.

Between apostacy from the faith and an erroneous faith a very wide difference subsists, and on this ground alone the common application by Protestants of "the Man of Sin" (2 Thess. ii. 3.) to the Church of Rome may be resisted; because this Church, however corrupt, has never denied the Faith. It is easier, however, to defend the Church of Rome from this stigma, than to specify the object to which this phrase of the Apostle is pointed. Mr. N. is of opinion that the "apostacy" mentioned by St. Paul is of a *civil nature*, viz. a *revolt from the Roman Government*, and that the "Man of Sin" designates '*the Jewish Nation*.' We allow that the language of the apostle is very mysterious, and we should be happy to have found Mr. N. in these pages withdrawing the veil: but his ingenious comments do not produce conviction. Supposing the Man of Sin to mean the *Jewish Nation*, and "the coming of Christ" mentioned 2 Thess. ii. 1. to import *the destruction of Jerusalem*, what are we to understand by the converts of Thessalonica, a town in Macedonia, being "gathered together unto Christ," as specified in the same verse? Mr. N. endeavours to account for the mysterious language of St. Paul, by supposing that the Gospels were not published when this epistle was written.

The remarks on the Reverend Baronet were provoked by his having maintained that Matt. xxiv. 14. refers to the day of judgment, as well as to the destruction of Jerusalem; whereas Mr. N. contends that it simply refers to the latter event, and that Scripture has no double meanings. D?

Art. 20. *Scripture made Easy*, in familiar Answers to the catechetical Questions of a late learned Divine. For the Use of Schools. By Mrs. Eves, Clifford Place, Herefordshire. Crown 8vo. pp. 200. 3s. 6d sewed. Printed at Birmingham.

As a school book, intended to lead young persons to an early knowlege of the contents of the Scriptures, this little volume may

have some merit: but we cannot compliment Mrs. Eves on her good taste in her introductory dialogue, in which she tells her pupil Miss Meanwell that, to be properly dressed for the Mansion of Delight (Heaven), 'her robe must be righteousness, her girdle holiness, her bandeau discretion, her gloves charity, and her veil humility.' Why not proceed to inform her what her stockings and garters must be? Mo.y.

Art. 21. *The New whole Duty of Prayer;* containing fifty-six Family Prayers, suitable for Morning and Evening for every Day in the Week; and a Variety of other Devotions and Thanksgivings, for particular Persons, Circumstances, and Occasions. 12mo. 4s. 6d. Boards. Scatcherd and Co. 1809.

Prayer-making is supposed to be a very easy sort of production; and certainly it is a species of composition on which Reviewers dare not be severe: but we think, with submission to the pious gentry of North and South Britain, that they who write prayers for others ought not to conclude that any drawling prose will pass muster with us, provided that it be in the shape of a devotional exercise. Our pious affections are not to be excited and kept alive by tame and spiritless forms of prayer.—In point of orthodoxy, the compositions before us will not fail to please: but, on the score of language and felicity of expression, they have no commanding charms. Their character is extreme plainness.

This Duty of Prayer is divided into four parts; the 1st including Family Prayers, for every morning and evening throughout the month; the 2d, Occasional Prayers; part 3d, Prayers for the use of particular persons, (in which separate forms occur for a *husband*, for a *wife*, and for a *widow*); and 4thly, Thanksgivings.

A hundred specimens of devotion cannot be dear at the price of 4s. 6d. D.o

LAW.

Art. 22. *A Treatise of the Law relative to Contracts and Agreements not under Seal.* With Cases and Decisions thereon in the Action of Assumpsit. In Four Parts. By Samuel Comyn, Esq. of the Middle Temple, Barrister at Law. Vols. I. and II. 8vo. 1l. 11s. 6d. Boards. Butterworth. 1807.

Mr. Comyn states that his object, in undertaking the present work, was 'to produce an useful book of reference, and to supersede the necessity of a long and laborious research into a vast variety of detached reports of cases upon the subject.' The design is doubtless meritorious, and we think that it has been successfully prosecuted.—The student, who wishes to gain a liberal and comprehensive view of this matter, should accompany the reading of these volumes with a perusal of the Digest from Lib. xvii. to xx of Pothier's *Traité des Obligations*; together with the treatises of Mr Newland and Mr. Sugden, which lay down the doctrines of our Courts of Equity in relation to the same points. The performance before us is strictly practical, and aspires to no praise beyond that of method and correctness. It is, like most English law-books,

rather a common-place book of the heads of law which it embraces, than a treatise. Jo.

Art. 23. *Reports of Cases argued and ruled at Nisi Prius* in the Courts of King's Bench and Common Pleas. By John Campbell, Esq. of Lincoln's Inn, Barrister at Law. Vol. I. Parts I. and II. 8vo. pp. 380. 12s. stitched. Butterworth. 1809.

This work may be considered as a continuation of that of Mr. Espinasse; and those who encouraged the latter performance will countenance the present, as certainly not inferior in execution and interest. These Fasciculi shew that the writer is fully equal to his undertaking; and, if the employment be humble, it is not without its utility. Indeed, labours of this sort are not fairly estimated, if they are considered merely as giving assistance to the practising lawyer; for it ought to be recollected that they have a most salutary influence on the administration of justice itself, since they place the Judge not only more within the view of his co-temporaries, but under the immediate eye of posterity.—Let Mr. Campbell guard against introducing trivial cases, and report only such as contain real points; let value rather than bulk distinguish his volumes; and he will, we doubt not, experience as he will deserve encouragement. Do

Art. 24. *An Epitome of the Practice on the Equity Side of the Court of Exchequer*; comprehending all the material Authorities upon Points of Practice, from the Commencement of the Suit to the Decree. By the late Samuel Turner, Solicitor, with very considerable Additions and Improvements by an experienced Hand. 8vo. pp. 154. 5s. Boards. Clarke and Sons.

A similar compilation of the same author, respecting the Court of Chancery, is, we are informed, in considerable request among solicitors. The object in this performance seems to have been to give *multum in parvo*; and it must be owned that the writer has not ill succeeded. The law-practitioner will meet in these pages with directions for proceeding in all ordinary cases; and the compilers of this closely-printed volume are intitled to praise for their diligence and fidelity. Do

Art. 25. *A Treatise on the Law of Distresses.* By James Bradby, of Lincoln's Inn. 8vo. pp. 324. 7s. 6d. Boards. Butterworth.

In this treatise, the author confines his attention to Distress at Common Law; at the same time noticing the successive changes which have been introduced into it by different statutes, and passing over such Distresses as, he says, may be called statutory execution. We admit that the affinity between these and the subject of his pages is more in sound than in substance; yet still it would have been convenient to find both treated in the same volume, because they are not without points of resemblance. We are the more led to express this wish, since we should have been pleased to have had more to peruse from so able and luminous a pen as that to which we owe the present production; which is executed in a manner that is not less interesting than instructive. Mr.

Bradby takes a liberal and comprehensive view of his subject, and yet his treatise is as practical as the merest drudge could wish it to be. It is a book, and not a compilation The writer aims at the style and manner in which we could wish to see law-performances more generally executed.

Jo.

AGRICULTURE, &c.

Art. 26. *Crosby's Farmers', Graziers', Stewards', Bailiffs', and Cattle Keepers' Pocket Book* for 1808. and for 1809 Containing a general Account of live and dead Stock; a quarterly Calendar; a Journal; Tables of Weight and Measures; a List of Town and Country Bankers and of all Market-Towns, with their Distances from London; Hints and Rules for ascertaining the Weather; List of Taxes, &c. together with numerous other Articles of Information necessary to be known by every Farmer, Grazier, and Cattle Keeper. To be continued annually. 8vo. Crosby and Co.

A glance at the various contents of this volume, which is printed and bound conveniently for a pocket companion, must indicate its utility to those persons whose accommodation it consults. It is not properly a work which demands the notice of reviewers: but by announcing it we may convey information to some of our readers, for which they will thank us.

Mo.y.

POETRY.

Art. 27. *The Minstrel;* or the Progress of Genius. In Continuation of the Poem left unfinished by Dr. Beattie. Book the Third. 4to. 1s. Boards Longman and Co. 1808.

16

We trembled for this adventurous Muse, who has dared to attempt a continuation of a work which is replete with the most exquisite gems of true poesy; and we entered on the perusal of this *third* book, full of apprehension that our disappointment would surpass our pleasure. As, however, we do not suffer our prepossessions to blind our judgment, the merit of the author has sustained no injury; and our examination has convinced us that his presumption was not so great as we were inclined to suppose. If he has not actually caught Dr Beattie's mantle, he has found a lyre which is much in that writer's fashion and shews himself capable of sweeping its strings in the style of true Minstrelsy. Though not equal to the original bard, he follows at no great distance; and as Dr. B left his work unfinished, this farther development of the Progress of Genius may be read with interest by all those who were charmed by the former stanzas. The author apologizes for not having pursued the outline of the plan faintly sketched in one of the Doctor's letters, lately published by his biographer Sir William Forbes; observing that the verses before us were composed long ago, and would not now have been published if the result of his inquiries had not led him to believe that no materials for the continuation of "The Minstrel" had been found among Dr. B.'s papers.

The

The character of Edwin is well sustained; and the stanzas swell with that tide of verse, flow with that ease, and abound with that richness of imagery, which manifest a soul finely touched and endowed. We need only transcribe that part of the present poem which depicts the blessings of the Muse:

'Oh, could I aught of that celestial flame
Acquire, which glow'd in SPENSER's holy breast,
How small would be on Fortune's gifts my claim,
Of Nature's stores and Nature's love possest!
He whom the Muse has favour'd is most bless'd:
For him the forest spreads a broader shield;
The shades of summer give securer rest;
The beauteous vales a livelier verdure yield;
And purer flows the stream, and fairer smiles the field.

'He envies not the rich imperial board,
Or downy couch for pamper'd Luxury spread,
The simple feast that woods and fields afford,
The canopy of trees, the natural bed
Of moss by murmuring streams perennial fed,
In him more genuine heart's content excite:
The dazzling rays by brightest diamonds shed
Yield to the fairer glories of the Night
That circle round his head in order infinite.

'Such were thy joys, sweet Bard, when stretch'd along
By Mulla's fountain-head thy limbs reclined,
Where Fancy, parent of enchanted song,
Pour'd the full tide of Poesy, refined
From stain of earthly dross, upon thy mind.
Thine was the holy dream when, pure and free,
Imagination left the world behind
"In that delightful land of Faerie"
Alone to wander, rapt in heavenly minstrelsy.

'Oh who, so dull of sense, in heart so lost
To Nature's charms and every pure delight,
Would rather lie, on the wild billows tost
Of vain Ambition, with eternal night
Surrounded, and obscured his mental sight
By mists of Avarice, Passion, and Deceit?
Not he whose spirit clear, whose genius bright,
The Muse has ever led, in converse sweet,
Within the hallowed glades of her divine retreat.

'Not EDWIN—in whose infant breast, I ween,
From childish cares and little passions free,
Tho' long in shades retired, unmark'd, unseen,
Had blown the fairest flower of Poesy.
That lovely promise of a vigorous tree
Instructed Genius found: each straggling shoot
He wisely pruned of its wild liberty,
Turn'd the rich streams of Science round the root,
And view'd with warm delight the fair and grateful fruit.'

Can a doubt be entertained that the author of such stanzas will obtain from the public, to whose taste he makes his appeal, any other than such a reception as will induce him to resume his lyre?

Mo.y.

Art. 28. *The Battle of Maida*, an Epic Poem, by Lieutenant-Colonel Richard Scott, of the Honourable East India Company's Bengal Establishment. Crown 8vo. pp. 112. 4s. Boards. Symonds. 1808.

Somewhat too large a proportion of this epic poem in two books on the Battle of Maida is dedicated to the author's campaigns in India; of which, however, he relates some interesting military anecdotes, but in which we are sorry to find that he thinks that his own services and those of many among his companions in arms have been unjustly overlooked. He promises in a short time to publish memoirs of a thirty years' military life in India, from which we are prepared to expect considerable entertainment. As a poet, the Colonel can scarcely anticipate very exalted praise; though it has often been our lot to review inferior works from those who, far from having his excuse for the want of literary excellence, have devoted the whole of a sedentary life to its attainment.

Den.

Art. 29 *Scripture Versions, Hymns, and Reflections, on select Passages.* By J. Waring. For the Use of young People. 12mo. 3s. 6d. Boards. Darton and Harvey.

This kind of hymn-making, and putting into easy verse certain portions of Scripture, though a very subordinate department of poetry, deserves some recommendation on account of its utility, in tending to impress serious truths on the minds of those who are incapable of relishing the more elegant productions of the Muse. Watts's hymns are more adapted to the taste of common readers than Gray's Elegy. 'One great use of poetry (says Mr. Waring in his introduction) is, by measured lines and the recurrence of *similar sounds*, to assist the memory: and, on subjects of the utmost moment, who will say the youthful mind can be too much assisted? There are many who, having no relish for poetry, cannot judge of its effects on minds differently disposed: and herein I have the judgment of a friend, to whose opinion I pay great deference: "There may be very susceptible minds, who, if they could have religious truth pleasantly brought to their view, would, I hope, find a basis of solid rest which they can nowhere else obtain."

Mr. W's professed object in these versions is to bring young persons to love and search the sacred writings; and when we are told that he has been obliged 'to rise early and to lie down late in preparing this little work for the press,' we cannot doubt of his having been instigated by a religious motive. His stanzas are not superior to the style of our modern hymns: but compositions of this nature, for private use, need not be nicely weighed in the scales of Parnassus. As a practical volume of hymns and versified texts, Mr. W.'s work is not to be despised.

Mo.y.

MISCEL-

MISCELLANEOUS.

Art. 30. *Good Advice for the Husbandman in Harvest,* and for all those who labour hard in Hot Berths; as also for others who will follow it in warm Weather. By Thomas Beddoes, M. D. 12mo. 7d. R. Phillips. 1808.

This is a valuable little tract, and exhibits to great advantage the peculiar manner which the deceased and lamented author possessed, of setting a subject in a remarkably strong and clear point of view. In many parts of England, it is usual for the labourers, who are employed about harvest-work, to drink most enormous quantities of cyder and malt-liquor; and the practice is often encouraged by persons who ought to be better informed, on the idea that the bodily strength of the men can only be exerted to its full advantage when it is continually recruited by copious potations of stimulating liquors. The quantity swallowed is almost incredible; and the consequence of this intemperance is not merely the temporary loss of vigor, but it appears to lay the foundation for many irremediable diseases, and to bring on premature old age and death. By our medical readers, all these facts will be readily admitted, as being consonant to their daily experience; it is not therefore to the professional man that this work is principally addressed; and we sincerely hope that it may obtain that general circulation for which it is so well adapted in form and price. On one part of it we must remark particularly, as containing useful information on the effects of excessive drinking which are exemplified in the London coal-heavers. The statement is conveyed in some answers by Dr. Willan, to queries addressed to him on the subject by Dr. Beddoes.

'They work twelve hours daily, drinking each about a gallon of porter. In the pauses of work, or in waiting for waggons, they take gin—not less than a *dozen* glasses.

'Hours out of work, they proceed as above, but somewhat more leisurely. On holidays they are universally drunk from an early part of the day.

'They have all the appearances of old age at 45, and most of them die before 50—many of them much earlier. Those who remain alive at 50, and above, pine a few years in workhouses, and die of the dropsy!

'They are affected with bilious vomitings, tumour, and tension in the hepatic region, and jaundice repeatedly; many of them with fatal *apoplexy* at an early period of life, 35 to 40. Some with paralysis, (palsy.) They are also liable to pneumonic inflammation, and even to phthisis (consumption.) Without much læsion of the organs, many of them fall into a temporary state of extreme debility, which prevents them from working from three to six weeks.'

We must again advert to the cheap form in which this pamphlet is printed; a circumstance which speaks highly in favour of the motives that influenced the author in its publication. We have pored over its small type, closely-printed lines, and rough paper, with infinitely more pleasure than we have surveyed the hot-pressed and wide-margined volumes, which have begun of late to obtrude themselves even into the study of professional men.

Art. 31. *A Dissertation on the Hebrew Roots,* intended to point out their extensive Influence on all known Languages. By the late Rev. Alexander Pirie of Newburgh. 12mo. pp. 174. Edinburgh, Ogle; London, Williams and Smith.

It has rather been taken for granted than proved, that in the Hebrew language *every* word or term derived its source from a manifest allusion to some quality or attribute of the object to which it was applied. In many instances, names, when first given, may be supposed to have been prompted by some qualities or accidents belonging to the subjects to which they were applied: but it is not easy for us to trace the connection between the articulate sounds, or written characters, and the ideas meant to be conveyed by them. For example, Parkhurst tells us that the term דבר, which signifies *word,* is used for the *celestial fluid* or *light*, and of course must be applied metaphorically to *words* which announce or bring to light our sentiments or conceptions. The difficulty, however, is not removed; because the question recurs, why should three letters, *Daleth*, *Beth*, and *Resh*, or DBR, express *light*, rather than RBD or ABC? We must allow that the connection between certain characters and sounds, in language, is in some measure arbitrary, and that this connection originally must have been declared before language could have become intelligible; just as in the modern discovery of telegraph-writing, the meaning of certain signals must be first specified before they can convey any meaning at all. When words are once formed, derivatives flow from them in all directions; and hence, in all modern languages, the features of their great progenitors in the East may be traced. Parkhurst, in his Hebrew and English Lexicon, has traced a multitude of English, French, and Italian words, as well as Latin and Greek terms, to the Hebrew. We think that Mr. Pirie has been greatly indebted to that Lexicographer; and had his editor compared the substance of this dissertation with the notices at the bottom of each article in the Hebrew Lexicon, and printed only that which was original, the whole would have been compressed within a few pages. Mo-y.

Art. 32. *The Comet*; a Mock-Newspaper. By the Author of All the Talents. 8vo. pp. 86. 3s. 6d. sewed. Stockdale, jun.

We expected to find this comet blazing with a long tail of wit and pleasantry, but it is rather nebulous than fiery. In all mock productions, the semblance of truth must be preserved in order to keep up the delusion. *Ficta, voluptatis causâ, sint proxima veris.* This rule, however, has not been observed in the present instance, and all probability and keeping are outraged, for the purpose of overwhelming the *Talents* with ridicule. In the supposed articles of *News*, most of the humour consists in nick-names and puns; for example:

'BIRTH.

'Yesterday morning, of a *Sun* and *Air*, Mrs. *Horizon East.*

DIED.

'Of a lingering consumption, *Broad-bottom Talents*, Esq. the celebrated swindler.'

Art. Do

Art. 33. *Gleanings from Zimmerman's Solitude:* to which are added occasional Observations, and an Ode to Retirement. By Mrs. Bayfield Crown 8vo. pp. 194 4s. Boards. Lindsell.

By *solitude*, Zimmerman means *retirement*, and it is by our relish for retirement that our character may be appreciated. He who never courts solitary reflection knows none of the pleasures of an intellectual Being, He can neither govern himself, nor be qualified to govern others. Our Saviour was often alone; and to withdraw occasionally from society is as necessary for the christian as it is for the philosopher —If Mrs Bayfield, by reducing the work of Zimmerman on Solitude to the size of '*a pocket companion*,' can increase the diffusion of the beautiful sentiments which it contains, and thus cultivate the virtues which grow in retirement and are fostered by self-converse, she will most charitably have employed her time. It is truly remarked that

'Solitude enables us to live independent; there is no misfortune it cannot alleviate, no sorrow that it will not soften; it adds dignity to the character, and gives fresh vigour to the powers of the mind; it enlarges the sphere of attention, and ripens the seeds of judgment.'

Mrs. Bayfield's observations are not numerous: but they manifest good sense. Let one note speak for all the rest:

'*Exquisite sensibility*, however, should be rather corrected than encouraged; or it will create that enthusiasm of the mind, whose fire obscures the sober light of reason, and the steady rays of *Native Truth*. *Exquisite sensibility*, even when extended to the *fair* and *good*, by an excessive refinement of our feelings, is apt to render us peevish and disgusted with those persons and circumstances it may be our lot to mix with, in our intercourse with the world. Alas! alas! there are ten thousand avenues through which the susceptible and feeling heart is daily wounded.'

By the Ode on Retirement, prefixed to these Gleanings, Mrs. B. proves that she is imbued with the spirit of her author, and possesses the talent of forcibly expressing it:

'Here, rural objects woo to soft repose,
Here, starts the tear that's due to other's woes—
Here, the full heart with kind emotion bends,
Here *feels* the Lover's claims, and here the Friend's—
Here, pure Benevolence the soul expands—
Here, Pity opens wide her liberal hands:
And mild Religion - sorrow-soothing pow'r!
Beams o'er the *past* and decks the *future hour*,
Lights up her torch at Faith's resplendent rays,
While *Hope* triumphant marks the hallow'd blaze.'

It is aukward to apologize to a lady for having long neglected her: but we can assure Mrs B. and others that we are often forced to betray this want of gallantry against our will.

Mo-y.

NOVEL.

NOVEL.

Art. 34. *Delworth*; or, Elevated Generosity. By T. Southwood. 12mo. 3 Vols. 15s. 6d. sewed. Crosby and Co. 1808.

The outline of this story may be very easily traced. The hero of it was attached, from his earliest years, to the lovely Anne Maitland, who merited and returned his passion. His friend Hampden was equally smitten with the fair Matilda: but Venus, being on this occasion peculiarly in humour for "imposing her brazen yoke on ill-assorted hearts," made Hampden the object of Matilda's indifference and contempt, while Delworth became the idol of her enthusiatic admiration. Delworth undertook to plead the cause of his friend; and, forgetting as well the obligations of friendship as the sacredness of his own previous engagement, he fell a criminal victim to the charms of Matilda. The little society was now dissolved; yet, at the period of their re-union, though all these facts were known, and Anne moreover appeared in the character of Hampden's wife, an amicable arrangement was somehow negociated on the footing of *status quo ante bellum*. The rights of first love are triumphantly established: Anne gives her hand to Delworth; and Hampden is contented to submit to a conjugal connection with the forsaken mistress of his friend.

It is needless to remark that probabilities are here not much regarded; and considerable confusion and obscurity prevail in the incidents, more especially in the *éclaircissement*. The reflections and moral observations, also, bear much too large a proportion to the events related. Yet we have occasionally remarked a degree of force and feeling in the style, which inspires us with the hope of being able to bestow no inconsiderable portion of applause on the well digested productions of the author's maturer mind.

Den.

SINGLE SERMONS.

Art. 35. *Occasioned by the Death of the Rev. William Humphryes*, preached at Hammersmith, Oct. 9, 1808, by Robert Winter, and the Address delivered at his Interment in Bunhill-fields Burial Ground, Oct. 6, 1808, by William Jay. 8vo. pp. 64. 2s. Maxwell and Co.

After some serious and pious reflections on the character and history of Enoch, (text Gen. v. 24.) the preacher enters on a long biographical memoir of the deceased, who is represented to have been 'one of the best men that ever lived.' Funeral sermons are not often more creditable at once to the orator and to the subject of his eloquence; for though Mr. Winter has yielded to the warmest impressions of friendship in speaking of Mr. Humphryes, he has not by his encomiums surpassed the character which he wishes to hold up to view. The account, however, of Mr. H, in the first line of p. 43, does not harmonize with the general statement, and it is probably an oversight; for 'prefer earth to heaven,' we should no doubt read, prefer heaven to earth.

In the address at the grave, the same honourable testimony is given of the deceased which occurs in the sermon, introduced by some remarks on mortality in general, and on the death of Christ

in

in particular. 'He (says the orator) is said to *die*: we as his followers are only said to *sleep*. Death stung him; but, as it is fabled of the bee, left his sting in him: we may therefore safely defy the harmless foe.' We suspect, however, that, by this classical allusion to Lucretius's bee, Mr. Jay has been seduced from orthodoxy. Surely death cannot be said to have stung our Saviour, and to have left his sting in the wound, when Christ is risen from the dead and dieth no more. The distinction between the *dying* of Christ and the *sleeping* of his followers is also a puerile conceit: but Mr. Jay is more excusable on this head than for telling his hearers and readers that an appeal has been made to the Legislature, 'to *suppress*' the principles professed by Mr. H. and his Calvinistic brethren. At the grave of a friend, it was out of place to allude to the controversy respecting the Evangelical Preachers; and, standing on the immediate view of eternity, Mr. Jay ought to have been sacredly accurate. Mo. V.

Art. 36. *The Church of England incompletely reformed*: preached on the Occasion of the General Fast, Feb. 17, 1808. By George Somers Clarke, D.D. Vicar of Great Waltham, Essex. 8vo. 1s. 6d. White.

Art. 37. *The Everlasting Fire of the Athanasian Creed*: preached on the Sunday after Ascension-Day, 1808. Dedicated to the Rev. Francis Stone, M A. Rector of Cold Norton, and his Prosecutors. By the Rev. George Somers Clarke, D.D. 8vo 1s. 6d. White.

These compositions are placed by us in the class to which their title assigns them, but their contents are of a description which intitles them to more consideration than the generality of sermons demand from us, or from the theological reader. Dr. Clarke is very acute in his investigations, and bold in his strictures; though, having the fear of the Consistorial Court before his eyes, he is more guarded and cautious than the unfortunate Mr. Stone, to whom one of these discourses is dedicated. Immediately on naming the text of the first sermon, Jer. viii. 3. *Amend your ways*, the Doctor adds,

'Not so much to you, my hearers, as to myself and to the clergy, but more particularly to the compilers of the form of prayer for this day, and also to those who are in authority over them, I take the liberty of addressing the words of the text; which appear to me to belong in the first instance more to the priests and rulers of the nation, than to the people at large.'

By such an exordium we are prepared for a *concio ad clerum* on matters of importance; and the purity of the sacred text, from which the psalms and lessons of the church are taken, is the first object of inquiry. Having adverted to the disingenuous conduct of Erasmus respecting 1 John, v. 7, Dr. C. proceeds in this long sentence:

'While our religion is thus supported: while the names of Origen, Jerome, and Erasmus suggest more than suspicions of alteration and interpolation of the sacred text; from which the short prayer of our Lord is itself far from being free: while evidences are continually produced as numerous as the MSS. brought to light by the industry of editors: and, although for nearly a century a new trans-

translation of the Bible hath been importunately solicited by the learned of these countries; by Kennicott, Lowth, Newcome, Blayney, and others; a parochial minister is still compelled to read psalms and first lessons in translations, which frequently mock and deride his knowledge of the original, disgust him with their absurdity, inadequacy, or impropriety, and confuse him with shame for his church, from a consciousness of their being unintelligible to his congregation, and scarcely less so to himself: while dramatic and other writers of past times are now renewed by almost countless editors and interpreters, and the book, which is as much more poetic than any of them as the work of God must be superior to that of man, is suffered to lie in the obscurity and imperfection, in which alone it could have been given in translation two hundred years ago by the best learning that then existed; and although there is now no want of any sort of ability for the work; to whom, rather than to himself, the clergy, and their superiors before mentioned, should a parochial minister in the first instance address the words of the text in the portion of scripture appointed for the epistle in this day's service?'

A learned and critical examination follows, to prove that many of the psalms ascribed to David are not of his composition: that Asaph is Isaiah; that the 50th psalm refers to the deliverance of Hezekiah and Jerusalem from the Assyrian invasion by Sennacherib; and that the 51st, usually supposed to have originated in David's penitence after his complicated act of adultery and murder, was probably a formulary of humiliation, composed by the plaintive Jeremiah, during one of the sieges, or the captivity by Nebuchadnezzar. Though this be a new discovery, it is rendered probable by the conclusion of the psalm: since David in his time could not have prayed for "building up the walls of Jerusalem;" nor have contemplated them as lying in ruins. This subject is curious and important; and Dr. C.'s new rendering of the words, usually translated *righteousness* and *salvation*, &c. will be approved by sound critics.

In conclusion, Dr. Clarke hints at the incorrectness of the sacred text, and the defectiveness of the public translation; he calls on the clergy 'sincerely to enter on the duty of amendment, by contributing to remove from the worship of God every impediment, every misinterpretation and interpolation of scripture, every false and unintelligible translation;' promising to proceed in his critical labours, and to give to the public his readings and interpretations of the difficult or misinterpreted passages of the prophets, particularly in those passages which are appointed to be read as the first lessons on Sundays.

The discourse on the *Everlasting Fire of the Athanasian Creed*, though not so original as the preceding, displays the same character of bold research: but Dr. Clarke has taken care to guard his orthodoxy from consistorial suspicion by this singular passage, in a note at p. 37:

'The three creeds, particularly the Athanasian, the author, when a boy, was instructed to learn by heart; and every part of every one of them he always not only submissively believed, but thought

thought that he comprehended: he has therefore been no hypocritical subscriber of articles of faith for secular purposes. For nearly thirty years he has read the Athanasian creed in church, upon the days appointed; and never omitted it, as the writer of the Confessional, published about half a century ago, says that many of the clergy have done. Every particular also of every one of them he is desirous of proving, in the best manner possible, 'by most certain warrants of holy scripture;' but by no uncertain warrants: and on that ground the present sermon was composed.'

It is conceived that the part of the creed which is the subject of this sermon originated in Is. xxx. 33; and hence the preacher considers the import of this passage, and explains the reference to Topheth in the valley of Hinnom, as well as the meaning of Gehenna in the N. T., for the purpose of proving that the strong expressions, which we understand to signify hell and everlasting fire in the O. and N. T., denote nothing more than temporal punishment everlasting in its effects. We transcribe the conclusion:

'From the different parts of scripture, which have been explained, and particularly from the last-mentioned testimonies by St. Paul and St. Peter, let us conclude, with the Athanasian creed; that 'they who have done evil shall go into everlasting fire,' that is, be everlastingly destroyed by fire: or that, in St. Paul's words, they shall suffer the punishment of everlasting destruction, as completely as the Assyrians were in Topheth annihilated by fire; or as the cities of Sodom and Gomorrha were reduced to ashes by a vengeance, that was everlasting in its effects; not by a perpetual burning; but by fire that should not be quenched, until it hath completely and for ever destroyed all, who at the last day shall be found to have lived and died incorrigibly wicked and impenitent.'

If this doctrine of the annihilation of the wicked be preferable to that of everlasting torments, it is a gloomy account of the final destiny of moral and intellectual creatures. **Mo-y.**

Art. 38. *A Discourse by* Thomas Falconer, A. M. of Corpus Christi College, preached before the University of Oxford, November 5. 1808. 4to. 1s. 6d. Rivingtons.

Two circumstances in our history, both having for their declared object the re-establishment of the Catholic Religion, pass in review on the present occasion. Against the assertions of Dr. Milner, the preacher, in the first place, contends for the reality of the Gunpowder Plot; though, in our judgment, it wears a suspicious aspect. On the subject of the *Revolution*, the second object of discussion, Mr. F. freely delivers his opinion; observing that 'by this memorable transaction the Revolutionists taught, that from the rights of one party flow certain duties of the other, that the regal state is not a species of hereditary property only, but also an office which has certain relative duties belonging to it, and likewise, that the regal authority has its limits, but that its limits are identified with those duties.' Contemplating the Catholic Religion through the medium of history, the preacher feels some alarm at the proposal of its re-

establishment: but the difference of former and present times and circumstances ought to be well weighed, because it is very essential, in considering this subject. Mo.y.

Art. 39. Preached at a Country Church, November 8, 1807, on the 5th verse of the 93d Psalm, "*Holiness becometh thine House, O Lord for ever.*" Adapted to a Country Congregation. 8vo. 1s. 6d. Williams.

A serious exhortation on the importance of Public Worship, well suited to the state of Religion both in town and country. D.o

Art. 40. *The Hopes of the Righteous in Death, illustrated:* preached in the Parish-church of Horningsham, by the Rev. Francis Skurray, A. M., Fellow of Lincoln-college, Oxford. 8vo. 1s. Rivingtons.

We have here a serious and appropriate discourse, preached on the Sunday after the interment of Mr. Davis; who had, for a series of years, been the confidential agent in the family of the Marquis of Bath, and to whose death we adverted in p. 18. of our last Number. Hi.

CORRESPONDENCE.

It would be easy to comply with the request of a *Constant Reader*: but we do not undertake to answer all questions. Whenever the texts which he specifies come in our way in the review of theological articles, we shall not hesitate to offer our explanation of them. In our opinion, they involve no difficulty. Mo.y.

We are obliged to W. T. F=G., for pointing out an oversight in our last number, arising from some confusion in the MS. not detected in revising the Press. Certainly the words "*and Consort*" should not have occurred in page 61. line 14, 15 of the May Review, and our readers are desired to erase them.

Mr. Baynes's request shall, if possible, be fulfilled in our next number.

We applaud T. J.'s conduct, as well as the vigour of his *Lash*: but we cannot enter into any private communications.

*** In the APPENDIX to Vol. 58. which was published with the Review for May on the 1st. of June, Page 490, line 11. for 'correction,' r. *connection*; and in the Table of Errata for the Volume, for P. 185. r. P. 195.

In the Review for May, P. 61. l. 14 and 15. dele the words '*and consort.*' P. 64. l. 15. from bott. read 'not *to* pursue.' P. 100. l. 1. for '*Psaumées,*' r. *Psaumes,* and add the word *tirés.*

Errors, pp. 177. 179. 214. 219.